

NAISHKARMYASIDDHI

By Suresvaracharya



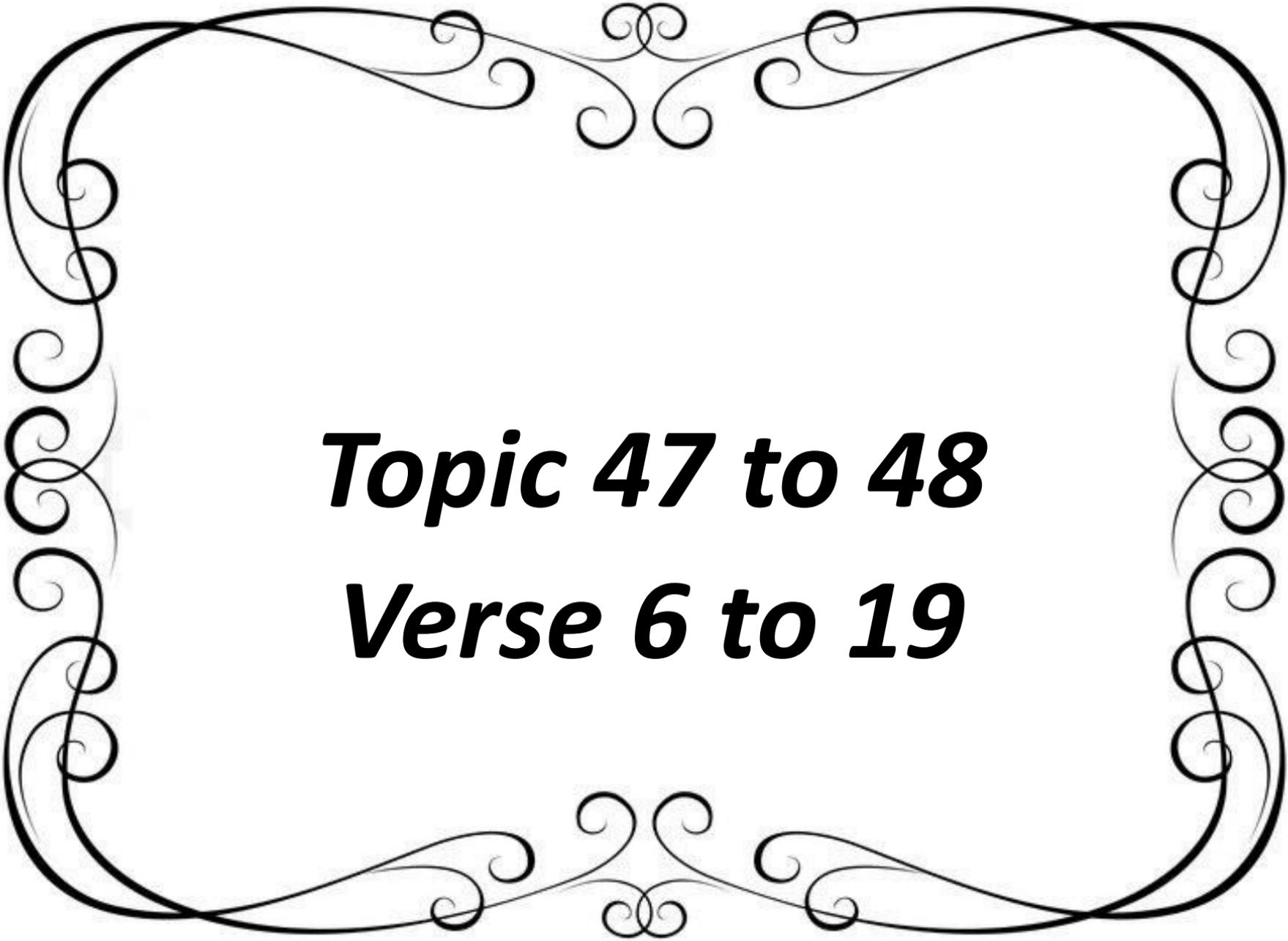
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A decorative border made of black scrollwork and flourishes, framing the central text. The border is composed of several symmetrical, swirling lines that create a rectangular frame with ornate corners and midpoints.

Topic 47 to 48
Verse 6 to 19

Verse 6 : Introduction

अत्रापि चोदयन्ति सांख्याः — "शरीरेन्द्रिय-मनोबुद्धिषु
अनात्मसु, आत्मेति निस्सन्धि-बन्धनं मिथ्याज्ञानम्
अज्ञानम् । तन्निबन्धनो ह्यात्मनोऽनेकानर्थ- संबन्धः ।
तस्य च अन्वयव्यतिरेकाभ्यामेव निरस्तत्त्वात् ,
निर्विषयं तत्त्वमस्यादि-वाक्यं प्राप्तम् ।
तस्माद्-वाक्यस्य चैष महिमा योऽयम् आत्मानात्मनोः
विभागः" इति । तन्निराकरणाय इदमुच्यते ।

*atrāpi codayanti sām̐khyāḥ. śarīrendriya-mano-buddhiṣv
anātmasv ātmeti nissam̐dhi-bandhanam̐ mithyā-jñānam
ajñānam tan-nibandhano hy ātmano 'nekānārtha-sam̐bandhas
tasya cānvaya- vyatirekābhyām̐ eva nirastatvān
nirviṣayam̐ tat-tvam- asy-ādi-vākyaṁ prāptam.
tasmād vākyaśya caiṣa mahimā yo 'yam ātmānātmanor
vibhāga iti. tan- nirākaraṇāyedaṁ ucyate*

Here again the Sankhyas raise an objection: "The unobstructed false cognition of the body, the senses, the mind, and the intellect as the Self is ignorance. The association of the Self with many evils [such as birth and death] is, indeed, dependent on it. Since this ignorance is removed through the reasoning based on the method of anvaya-vyatireka, sentences such as "Tat Tvam Asi" will have to work to do. Therefore, [with a view to providing scope for such sentences] it may be said that the greatness of this sentence consists in the discrimination between the Self and the not-Self (brought about by it). To refute this the following is said. [Introduction – Chapter 3 – Verse 6]

Sankhya Purva Pakshi – Verse :

- One diversion topic over in verse 4 + 5.
- Whether Sanyasa Ashrama and Jnana Yoga discipline falls under Shastra Vidhi or not.

Answer :

- It falls under Shastra Vidhi called Niyama Vidhi.



- This is Niyama Vidhi.
- Vidhi not in knowing process.
- In knowing no Vidhi possible, knowing is not form of doing.
- In doing there can be Vidhi.
- Niyama Vidhi, not in knowing process but is in all allied discipline, other than knowing.
- Sanyasa Ashrama discipline, Sadhana Chatustaya Sampatti, Sravanam, Mananam, Nididhyasanam disciplines.

Brahma Sutra :

सहकार्यन्तरविधिः पक्षेण तृतीयं तद्वतो विध्यादिवत् ।

Sahakaryantaravidhih pakshena tritiyam tadvato vidhyadivat

There is the injunction of something else, i.e., meditation, cooperation (towards knowledge) (which is) a third thing (with regard to Balya or state of a child and Panditya or scholarship), (which injunction is given) for the case (of perfect knowledge not yet having arisen) to him who is such (i.e., the Sannyasin possessing knowledge); as in the case of injunctions, and the like. [3 – 4 – 47]

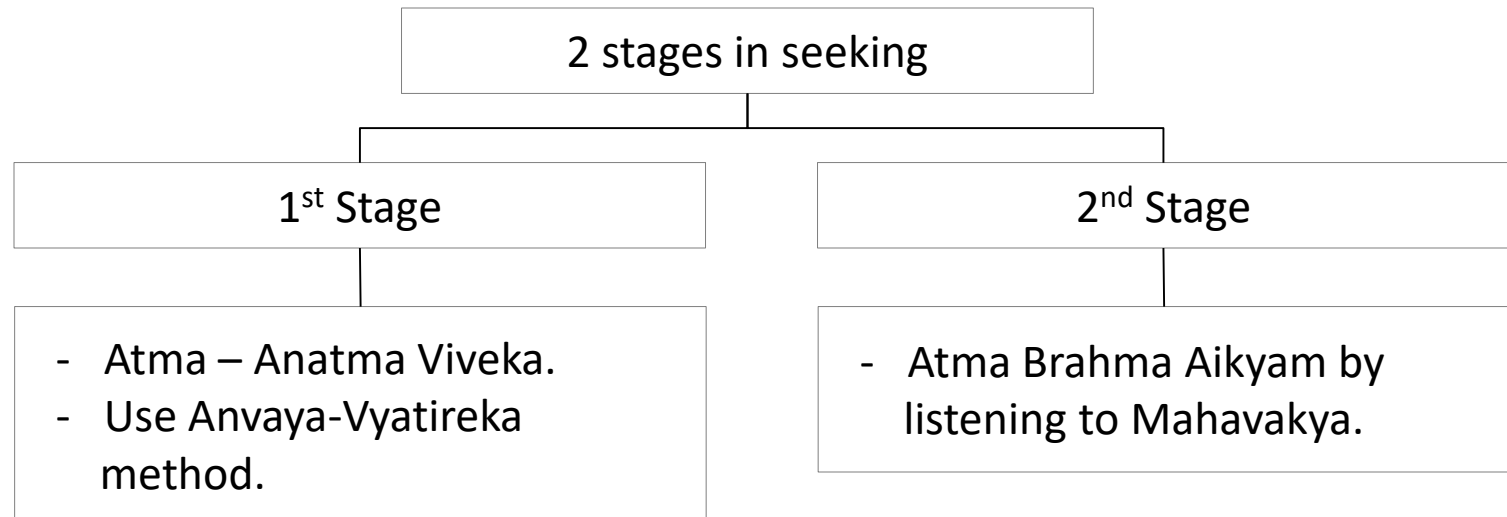
- In Sahakari Sadhana in allied disciplines, Niyama Vidhi operates.
- It is technical Purva Mimamsa topic.
- Here another diversion topic based on Sankhya.
- Siddhi grantha only if text deals with diversion topics, other views, systems of philosophy.
- If only our view, it is called Prakarana Granthas like vivekchoodamani.
- In this introduction of verse 6, Sankhya asks a question.

a) Atrapi :

- Here also.

b) Sankhyaha Chodayanti :

- Sankhya raises a question.



c) Yushmat Arthe Parityakte :

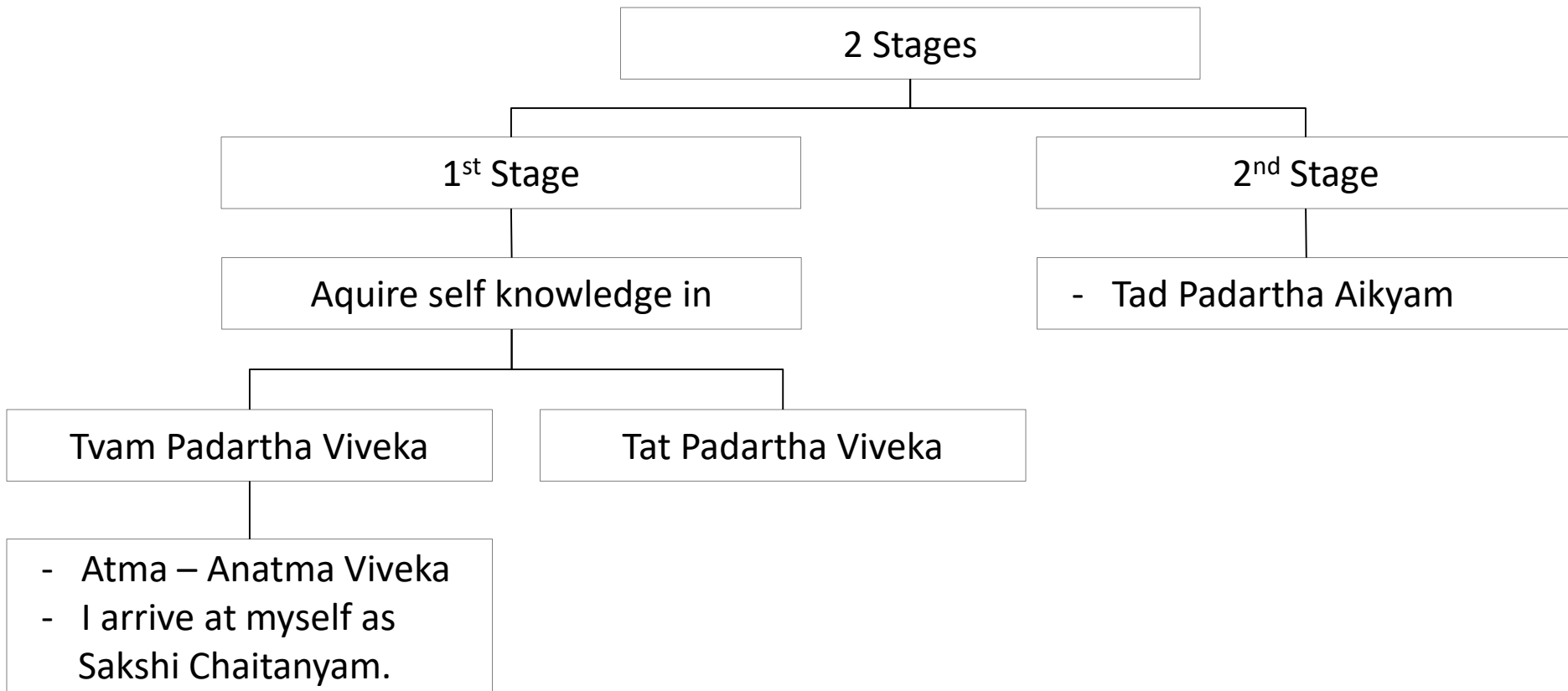
- Push aside Anatma to the universe and remain as Sakshi.
- **After leaving Sakshi as the remainder, listen to Mahavakya.**
- After dropping universe, you should listen to Mahavakya.
- From Mahavakya, you should know that this Sakshi is identical with all pervading existence Brahman.
- Atma – Brahma Aikyam this is Vedantic procedure.

Sankhya :

- You are unnecessarily introducing 2nd step.
- 1st step is sufficient for liberation.
- Why 2nd step at all?
- Atma – Brahma Aikyam redundant, Mahavakya Sravanam redundant.
- Only Atma – Anatma Viveka Sadhana required, Anvaya Vyatireka is enough.
- Once I know I am Asanga Sakshi Chaitanya, who is never affected by Anatma, I am at once free from all Samsara.
- Why go to Brahma Aikyam?
- I want only freedom from Samsara, which I get from separating from body, mind complex.
- Body – Mind giving problem, is separated why 2nd step, unnecessary says Sankhya.

Revision : Verse 6 – Introduction

- Until now, Sureshvaracharya established :



- Everything else experienced by me is Anatma consisting of Body, mind, world.
- Having separated myself Sakshi, we have completed 1st stage or Tvam Padartha Viveka.
- In Advaitam, there is a second Major step :**

In this 2nd step alone, I – Sakshi, falsify Anatma.

- Falsification of Anatma is a major step.

- In Atma – Anatma Viveka, we have only separated Atma and Anatma.
- Anatma is not falsified.

Sankhya :

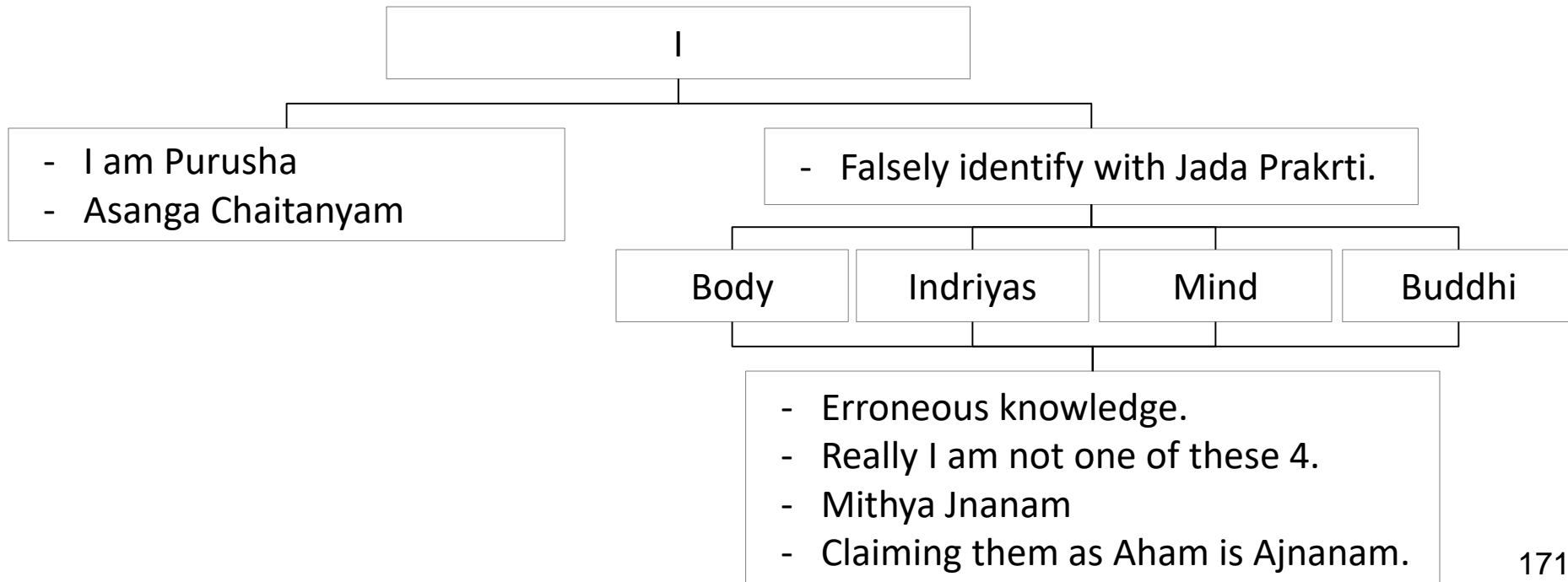
- This is more than enough for enjoying liberation.
- Cuts off Tad Padartha Aikyam and Anatma Mithyatvam from project.
- According to Sankhya, Mahavakya Vichara not required, only Atma – Anatma Viveka required.
- Aham Purusha, Whatever I experience is Prakrti.
- How Purusha – Prakrti Viveka gives liberation in Sankhya?

Purusha	Prakrti
<ul style="list-style-type: none"> - Asanga Atma, Satyam - Not affected by Anatma. 	<ul style="list-style-type: none"> - Satyam - World

- Prakrti and Purusha both Satyam.
- Don't identify with Prakrti Shariram and world.
- Identification is problem.
- Disidentify from Prakrti, Moksha is Accomplished.
- Advaitam is not required.

a) Sankhya Bodhayat :

- Sankhya raises objection.
- There is no Moola Avidya required.
- Ignorance is there but it is not your Moola Avidya.
- His definition of ignorance :
Anatma Abhimana alone is ignorance, Mithya Jnanam.
- Agyanam is not Moola Avidya.
- Ajnanam is false identification, Mithya Jnanam, Sharira – Indriya – Mano Buddhi Sambanda is Ajnanam.
- Aham – I – Abhimana = Mithya Jnanam, false identification.

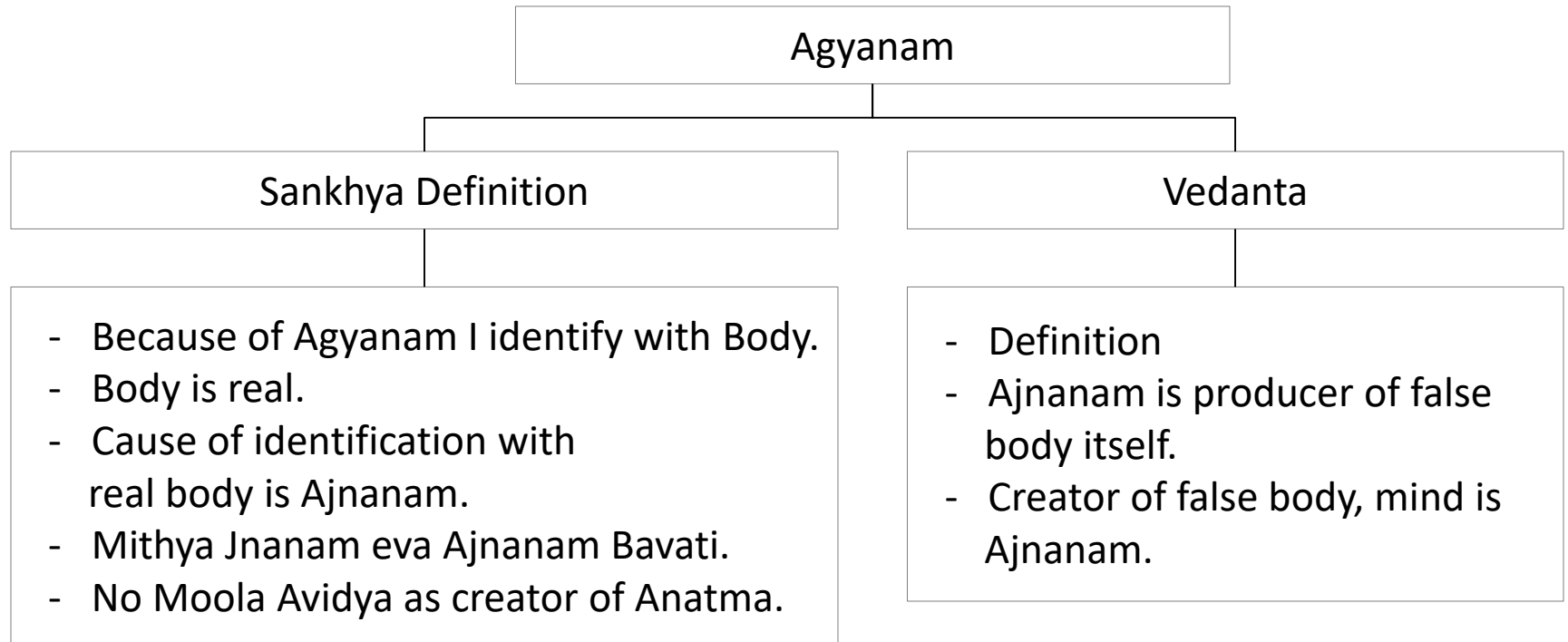


b) Mithya Jnanam = Nis Sandhi Badakam

- Which is well reinforced, firmly rooted that which can't be easily negated.

c) Badaka Pratyaya Rahitam :

- Responsible for Δ format, cannot be refuted.
- This indicates I am so and so individual, Nissandhi Bandakam, well entrenched.
- Such Mithya Jnanam, false identification alone is Agyanam.
- Not Vedantic definition of Agyanam.



d) Tan Nibandana :

- Cause of false identification caused by ignorance.

e) Atmanaha :

- For me Atma, Purusha, Asanga Chaitanyam.

f) Aneka Anartha Sambanda :

- Connection with all problems because of false relationship with Prakrti.
- Husband has no problem till marriage, wife has 7 sisters, 5 brothers... 12 inlaws added.
- We are Purusha, free from problem we got married to Prakrti, marriage is Samsara.

g) Sanyasa :

- May you do renunciation of Prakrti, false identification you drop, clasp rejection enough.
- Dvaita Mithyatvam not required.

h) Tan Nibandhi – Atma :

- For married Purusha, relationship with Aneka Anartha Sambanda takes place.
- Therefore what is required?

i) Tasya Anvaya Vyatirekabyam Eva :

- By religious practice of Anvaya Vyatireka, copresence, co-absence.

j) Tasya Nirastatvat :

- That false identification is eliminated by Atma – Anatma Viveka and at the end, I know I am Asanga Atma.
- Let world continue, why should I falsify world.
- I have to only know I have no Sangha with Anatma.

k) Tat Tvam Asyadi Vakyam Nirvishayam :

- Mahavakya is no more relevant, no subject to deal with after Atma – Anatma separation.

Sankhya :

- Does not have Paramatma separate from Jivatma.
- Many Purushas called Jivatmas.
- Each Purusha is all pervading, Asangha, Mukta, Chaitanya Svarupa, Sarvagata.
- As many bodies, so many Purushas.
- No Paramatma separate from Jivatma.
- Purusha and Prakrti alone are there.
- No Paramatma, no requirement of Mahavakya, falsification of world etc.

l) Nirvishaya Praptam :

- Mahavakya has become redundant.
- With Tvam Pada Vichara can close Naishkarmya Siddhi class.

m) Tasya Vakyat Yasya Esha Mahima :

- Mahavakyas function is over with Atma – Anatma Viveka.
- Following is the great role, not Jivatma / Paramatma – Aikyam.

n) Yaha Ayam Atma – Anatmano Vibhagaha – Iti – Sankhya Chodayanti :

- Mere separation of Purusha – Prakrti, Atma – Anatma alone is the job of Mahavakya – is Sankhya's view.
- In this way, Sankhya raises objection.

o) Tad Nirakarasya, idam Uchyate :

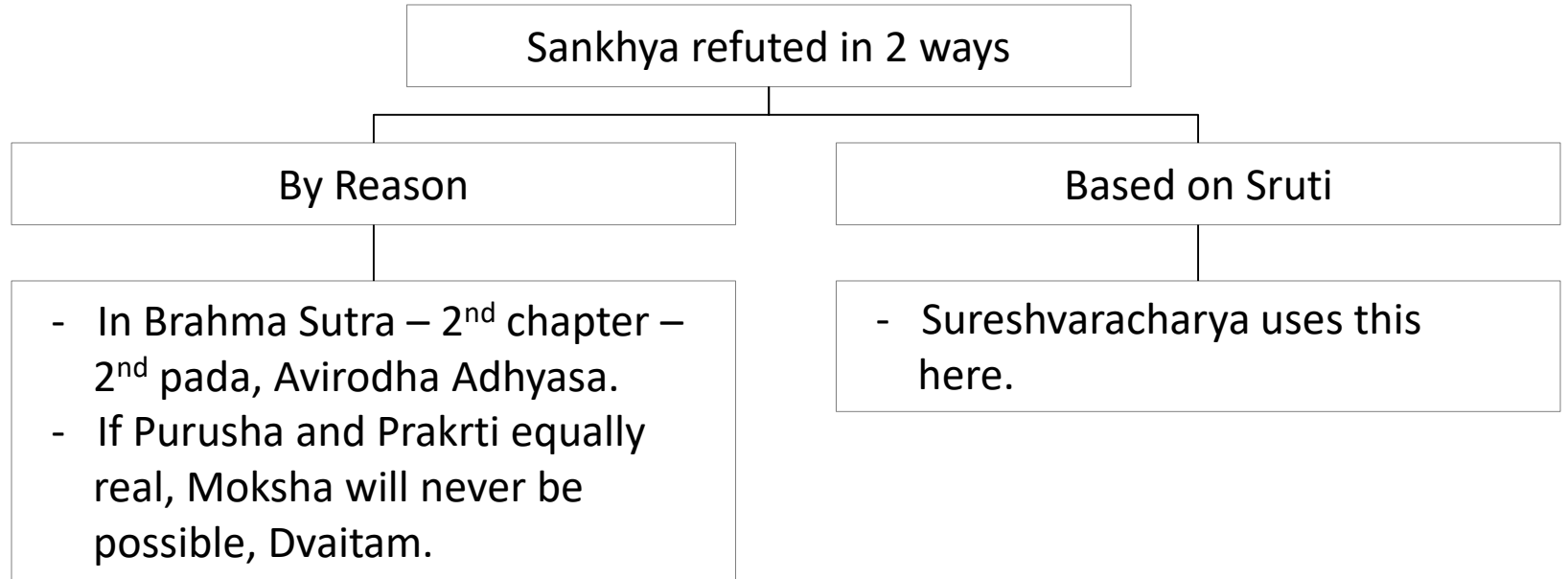
- To refute Sankhya, Dvaita Philosophy, following Sloka is written.

Verse 6 :

भेदसंविदिदं ज्ञानं भेदाभावश्च साक्षिणि ।
कार्यमेतदविद्यायाः ज्ञात्मना त्याजयेद्वचः ॥ ६ ॥

*bheda-samvid idam jñānam bhedābhāvaś ca sākṣiṇi
kāryam etad avidyāyā jñātmanā tyājayed vacaḥ*

That [discriminative] cognition is cognition of difference; but in the Witness-self there is no difference. This [cognition of difference] is an effect of ignorance. The sentence removes it by [generating the knowledge of the non-dual] through consciousness. [Chapter 3 – Verse 6]



- Dvaitam means limitation.
- Purusha limited by another Purusha, limited by Prakrti, time – space limitations. 1715

Brihadaranyaka Upanishad :

सोऽबिभेत् , तस्मादेकाकी बिभेति ; स हायमीक्षां
चक्रे, यन्मदन्यन्नास्ति, कस्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय, कस्माद्व्यभेष्यत् ?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmād ekākī bibheti, sa hāyam īkṣāṁ
cakre, yan mad anyan nāsti, kaṣmān nu bibhemīti,
tata evāśya bhayaṁ vīyāy vīyāya kasmād hy abheṣyat,
dvitīyād vai bhayaṁ bhavati ॥ 2 ॥

He was afraid, therefore people (still) are afraid to be alone. He thought, “If there is nothing else but me, what am I afraid of?” From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

- **Moksha and Dvaitam can't coexist.**
- Reasoning in Brahma Sutra.
- Here Sureshvaracharya negates Sankhya by Sruti Vakyam.
- Sankhya is Astika, Accepts Veda as Pramanam.
- Essential teaching of Veda is Advaitam alone.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- **No plurality in 3 periods of time.**

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति,
तदितर इतरम् शृणोति, तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूत्तत्केन कं जिघ्रेत्,
तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्, तत्केन कं
मन्वीत्, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाति, तं केन
विजानीयात्? विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram paśyati,
taditara itaram śṛṇoti, taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti; yatra vā asya sarvamātmāivābhūttatkena kaṁ jighret,
tatkena kaṁ paśyet, tatkena kaṁ śṛṇuyat, tatkena kamabhivadet, tatkena kaṁ
manvīta, tatkena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti, taṁ kena
vijānīyāt? vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [II – IV – 14]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman.
[Verse 23 and 24]

- 1000's of Upanishadic statements consistently refute 2nd entity.
- Prakrti has to be falsified.

Agenda of Entire humanity today :

- Improvement of Anatma, preoccupation in mind.
- Tension, worry, fears, to improve Prakrti – Anatma.
- We complain about body, mind, family, universe.
- All mental occupations are Prakrti centric.
- Aim of Humanity, Prakrti improvement.

Vedanta tells truth :

- If aim of Vedanta is Prakrti improvement, there will never be peace of mind, guarantees Vedanta, urges.

Take up another Project :

- Replace improvement by falsification.
- Anatma improvement to Anatma falsification.
- Veda can't be used for Prakrti improvement.
- After falsification of Anatma and internalizing falsification, can come back to Prakrti to work for improvement as hobby, sports, Leela but as a project, it will cause Samsara.
- I am already free, till death something has to be done, I improve mind but not with intention to improve and then claim Moksha, that is not my Agenda. This Sankhya does not understand.

a) Idam Jnanam :

- Atma – Anatma Viveka is also Dvaita Jnanam.
- Purusha – Prakrti Jnanam is Dvaita Jnanam, which you claim as liberating knowledge.
- 2 enough for Samsara.

Brihadaranyaka Upanishad :

- Jiva – Ishvara Dvaita Jnanam is cause of Samsara.
- Entire humanity thinks Ishvara is my Saviour.
- As long as there is Ishvara for me, I am free from fear.
- Why be afraid?

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योज्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idaṁ sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati.
atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam
bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣāṁ tan na priyam
yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Bhagavan can't save you as long as Bagavan – Bakta Dvaitam is there, duality is there.
- Devanam Pashuhu means – highly ignorant person.

b) Idam Jnanam Samvitu :

- Any duality is knowledge of Dvaitam.

c) Idam Jnanam bheda Bavashcha Sakshini :

- In Sakshi there is no duality at all.

Chandogya Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti || 1 ||

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

- Remember all Upanishads.
- In Sakshi Bheda Bhava Nasti.
- No Jiva, Ishvara Bheda also.
- No Purusha, Prakrti Bheda.
- Bheda Abavascha Sakshini.

d) Idam Avidyaya Karyam :

- **This Bheda Jnanam, Atma – Anatma Viveka Jnanam, is also Avidyaya Karyam.**
- Product of ignorance only.

Ashtavakra Gita :

- Whoever claims I am Sanyasi is also Maha ignorant.
- People feel proud when they say, they are Sanyasi.
- You say you have renounced the world, still in Bheda of renouncer – renounced duality, product of ignorance.
- We are champions of relentless Advaitam.
- Therefore Mahavakya should come and negate Atma – Anatma Viveka Jnanam also.

e) Vachaha Mahavakyam Tyajet :

- Mahavakya helps, persuades, student to negate Atma – Anatma duality.

f) Jnanatmana :

- By giving knowledge of Chaitanya Atma.
- Chaitanya Atma bodhakena.
- Nya = Chaitanyam.
- When we practice Nirvana Shatakam meditation, be careful .

Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 1 ||

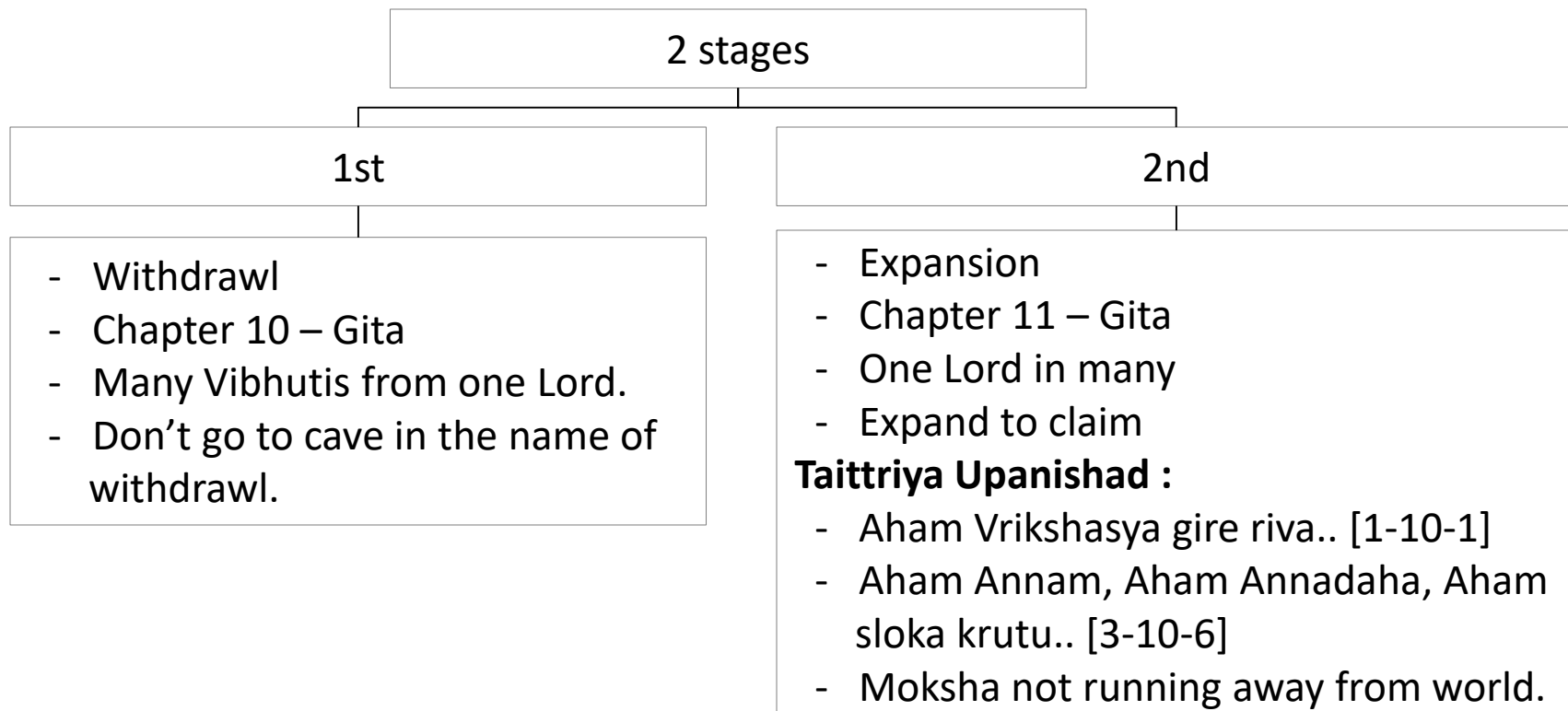
We wrongly conclude :

- Vast world is different from me, I am Chaitanyam different from the world.
- World is there.
- I – Chaitanyam am there.
- I and world – duality, consciousness – matter duality.

- To avoid this conclusion must follow this meditation by another meditation.
- World which is negated, bring it back again.
- I alone am appearing as the world, Akasha, Vayu...

1st	Later
<ul style="list-style-type: none"> - I am different from Akasha, Vayu, World. - I am different from everything. 	<ul style="list-style-type: none"> - I alone am in the form of Akasha, Vayu. - I am everything. - Sarvatma Bava is important.

- If I withdraw from world, will have withdrawl problem, isolation problem.



Taittiriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविण सवर्चसम् । सुमेध अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vrksasya reriva, kirtih prstham gireriva,
urdhwapavitro vajintva svamrtamasmi,
dravinagm savarcasam, sumedha amrtoksitah,
iti trisankorvedanuvacanam ॥ 1 ॥

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

हा३ वु हा३ वु हा३ वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता३स्य ।
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
यो मा ददाति स इदेव मा३ वाः ।
अहमन्नमन्नमदन्तमा३न्नि ।
अहं विश्वं भुवनमभ्यभवा३म् ।
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
aham-asmī prathamajā ṛtā3-sya,
pūrvam devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
aham viśvaṁ bhuvanam-abhya-bhavā3m,
suvarna jyotīḥ, ya evaṁ veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- Moksha is neither going away or coming away from the world.
- I myself am appearing as Atma and Anatma.
- This Advaita Siddhi is aim of Vedanta.
- Chaitanya Atma Bhodayet Dvaitam Tyajet.
- It makes you negate Dvaitam.

Verse 7 – Introduction : (Very Deep & Important)

ज्ञात्मना त्याजयेद्वचः इत्युपश्रुत्य आह कश्चित् —
‘मिथ्याज्ञान-व्यतिरेकेण आत्मानवबोधस्य अभावात्
किं वाक्येन निवर्त्यते ? अज्ञानं हि नाम ज्ञानाभावः ।
तस्य च अवस्तु-स्वाभाव्यात् कुतः संसार-कारणत्वं ?
न ह्यसतः सज्जन्म इष्यते । "कुतस्तु खलु
सोम्यैवं स्यात्" इति, "कथमसतः सज्जायेत" इति
श्रुतेः’ इति । अत्रोच्यते ।

*jñātmanā tyājayed vaca ity upaśrutyāha kaścit.
mithyā-jñāna-vyatirekeṇātmanāvabodhasyābhāvāt
kiṃ vākyena nivartyate. ajñānaṃ hi nāma jñānābhāvas
tasya cāvastu-svābhāvyāt kutaḥ saṃsāra-kāraṇatvaṃ
na hy asataḥ saj-janmeṣyate “kuta tu khalu
somyaivaṃ syāt” iti “katham asataḥ saj jāyeta” iti
śruter iti. atrocyate*

Hearing that the sentence removes [the cognition of difference] by [generating knowledge of the non-dual] through consciousness, someone argues as follows: "Since there is no ignorance of the Self other than false cognition, what is it that is removed by the sentence? What is called ignorance is, indeed, absence of knowledge. And, since it is not something existent, how can it be the cause of bondage? From the non-existent, how can it be the cause of bondage? From the non-existent, the origination of anything existent can never be thought of; that is why Sruti asks: "But how, indeed, my dear, could it be thus?... how could anything existent arise from the non-existent?" We reply as follows. [Introduction – Chapter 3 – Verse 7]

Revision :

I) Sankhya Agyanam :

- In Previous portion, Sureshvaracharya differentiated Agyanam of Sankhya and Vedanta.
- Subject matter is Agyanam.

Sankhya Agyanam :

- False identification with Body, called Mithya Jnanam.

Mithya	Jnanam
- False	- Identification with false body.

- In the mind of individual, there is a thought, I am the body.
- I – Atma is already there which is Satyam.
- Anatma is already there, Satyam Prakrti is Satyam.
- In the mind of individual, there is a wrong thought – I am the body.
- Wrong thought is called Mithya Jnanam.
- That false thought is called Agyanam, ignorance.
- There is no other ignorance.
- Ignorance is a thought in the mind according to Sankhya philosopher.**
- Erroneous, fallacious thought, Mithya Jnanam Eva Ajnanam.

II) Advaita Agyanam :

- Moola Avidya different from Atma, different from Prakrti, different from mind, different from wrong thought – I am the body.
- I am the body is Agyanam according to Sankhya called wrong thought Adhyasa, Mithya Jnanam (MJ).
- Moola Avidya Agyanam is different from wrong thought Mithya Jnanam.

- **Moola Avidya is cause of mind, body, world, false thought.**
- Ignorance is material cause, entity, Upadana Karanam of all 4.

- **Cause of world is not Atma.**

Purva Pakshi :

- I am not able to accept ignorance other than false knowledge.
- Other than false knowledge, there is only absence of knowledge.
- **Example :**
 - i. Rope Snake – False knowledge.
 - ii. Other than rope snake, if there is ignorance, it is absence of rope knowledge alone, will be ignorance.
 - iii. It has to be a negative entity, not positive entity, substance.
- Absence of knowledge can't be negative, Abava Padartha.
- Ignorance is absence of knowledge.
- Abava Padartha = Nonexistent entity only.

Example :

- Darkness = Absence of light.
Abava Padartha.
- Therefore ignorance is Abava Padartha.
- IV) If Moola Avidya is absence of knowledge, Abava Padartha, you can't say it is cause of duality.

Revision : Verse 6 – Introduction

- Technical aspect of Vedanta, rarely this topic is discussed.

Purva Pakshi :

- Based on Sankhya Purva Pakshi given in previous portion.

a) Atrapi Chodayanti Sankhya :

- Purva Pakshi is Sankhya Philosopher.
- Here, Kashchit Aha used.

General Purva Pakshi :

- Extention of previous discussion Eka Desi.
- Erroneous projection of Snake upon Rope.

I) Error is because of Rope ignorance.

- Snake is because of Rope ignorance.
- Rope – seen in a place without bright light, Mandah Andahkara, Partial light, Partial Darkness don't know rope clearly.

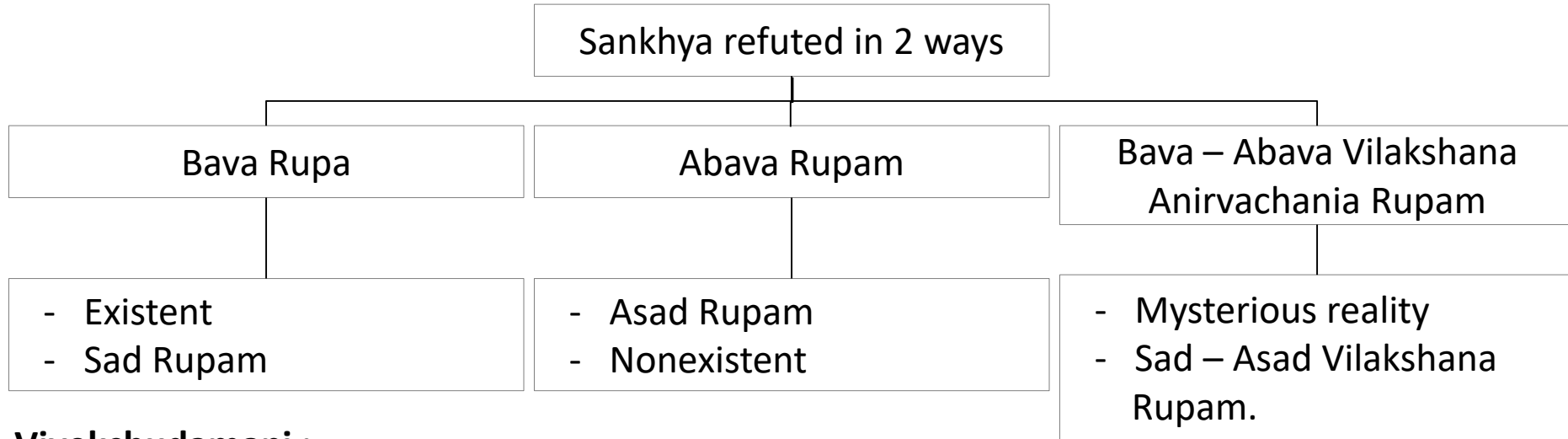
II) Because of Rope ignorance, Agyanam, there is erroneous perception of taking rope as snake.

- This error is mistaken perception.
- Wrong perception of snake is called Adhyasa, Mithya Jnanam.
- Instead of Adhyasa, use Mithya Jnanam.

- Ignorance + error.

Agyanam	Adhyasa Mithya Jnanam
Karanam	Karyam

- Because of Agyanam, Mithya Jnanam takes place.
- What is status of Agyanam, Mithya Jnanam?



Vivekchudamani :

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

- This Mithya Jnanam is a product, Karyam.
- What is Karanam of Mithya Jnanam.
- Karanam = Agyanam.
- What is status of Karana Agyanam?
- Is it Bava Rupa, Abava Rupa, Bava – Abava Vilakshana Rupa?

Answer :

- Karana Rupa Agyanam also Anir Vachaniya status.
- Anirvachaniyam means it does not come under existent or nonexistent, absence category.
- It is 3rd category.
- Bava – Abava – Vilakshana Rupam, different from existence and nonexistence category.
- Both Mithya Karyam and Agyana Karnam are Bava, Abava Vilashana category.

Aside Note :

- Bava, Abava Vilakshanam Anirvachaniyam, sometimes termed as :
 - Yat Kinchit Bava Rupam also.
 - Another idiom in Vedanta.
- Yat Kinchit = Neither Bava, Abava but bava Abava Vilakshanam.
- Mithya Jnanam = Agyanam = Yat Kinchit Bava Rupam.

- This is Siddanta, final conclusion of Advaitin.
- This he is going to extend to Moola Avidya.
- What we discussed is Rope, ignorance as cause of Snake.

Sureshvaracharya Extends :

- Self ignorance is cause of erroneous perception of entire creation.
- Entire Prapancha Darshanam is Mithya Jnanam.
- For this Mithya Jnanam – Atma Agyanam is Karanam.
- Atma Ajnanam is called Moola Avidya.
- Anatma Darshanam is called Mithya Jnanam.

Anatma Darshanam	Atma Ajnanam
<ul style="list-style-type: none"> - Product - Karyam 	<ul style="list-style-type: none"> - Cause - Moola Avidya - Comes under “Bava Abava Vilakshanam Anivachaniyam”. - Yat Kinchit Bava Rupam is our Siddanta.

- Settle Siddanta first.
- Atma Avidya = Moola Avidya, Kinchit Rupam.
- Prapancha Darshanam = Mithya Jnanam.

- Yat Kinchit Bava Rupam is Advaita Parama Siddhanta.
- **One More notes :**
 - Mithya Jnanam, Prapancha, Darshanam, product of Ajnanam, is different from Ajnanam.
- It is also figuratively called Ajnanam in Vedanta.
- Really speaking, not Ajnanam but product of Ajnanam.
- In Adhyasa Bashyam, Shankara does a mischief.
- What is mischief?
- Adhyasa Mithya Jnanam, product of Ajnanam sometimes figuratively called Ajnanam.
- As father, so son.
- Son often known by father.
- Mr. Gandhi.. No Rahul, Rajiv...
- Karma → Product of ignorance is also called Ajnanam in Katho Upanishad.
- Mithya Jnanam is also called Ajnanam. This is Parama Siddhanta.

Purva Pakshi :

I) Mithya Jnanam alone is Agyanam which is cause of Samsara.

- Mithya Jnanam = Erroneous perception of Atma as Anatma, confusion, Mithya Jnanam alone is Agyanam.
- That alone is cause of Samsara.

- Moksha requires only removing of Mithya Jnanam, sorting of Atma – Anatma.

II) Suppose there is Ajnanam, other than Mithya Jnanam, that Ajnanam has to be Abava Rupam only.

- We say bava – Abava Vilakshana, Anirvachaniya Rupam.

III) According to Purva Pakshi, Agyanam has to be only Abava Rupam.

- Non-existence or Absence = Abava Rupam.

IV) If there is such a Abava Rupa Ajnanam which you claim as cause of Mithya Jnanam... Bava Rupa Ajnanam can't be cause of Mithya Jnanam.

- Suppositional Argument.
- If there is Agyanam, Abava Rupam, Abava Rupa Ajnanam can't be cause of Mithya Ajnanam, what is logic?
- Abavam = Non-existence, how can nonexistent enjoy status of cause of something?
- Producer of something :
Abavat Kasya Bava Utpattihi?
- Nothing can be produced by Abava.
- From nothing, nothing can come.
- Abava Rupa Ajnanat, Mithya Jnanasya Karanam na Bavati.

Purva Pakshi :

- Since Moola avidya Agyanam is not possible, my Mithya Jnanam, Agyanam you should accept.

- Mithya Jnana Vyatirikta Ajnanam Nasti.
- Astichet Tadu Abava Rupa Meva Syat.
- Tatu Abava Rupa Jnanam Mithya Jnanam Karanam Bavitum Na Arhasi.
- **Quotes Chandogya Upanishad :**

कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः
सञ्जायेतेति। सत्त्वेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् ॥ ६.२.२॥

kutastu khalu somyaivam syaditi hovaca kathamasatah
sajjayeteti ; sattveva somedamagra
asidekame-vadvitiyam || 6.2.2 ||

The father said : O Somya, what proof is there for this – that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second. [6 – 2 – 2]

- How from nonexistent Agyanam can anything be born?
- Including Mithya Jnana Rupa Prapancha Darshanam.
- This is Purva Pakshi – Verse 7 – Introduction.

Purva Pakshi :

a) Kaschit Upasrutya Aha :

- Some Purva Pakshi – friend of Sankhya, belonging to same species.
- Upasrutya, having heard our statement.
- Aha – Declares.

b) Mithya Vyatirekena :

- Other than Mithya Jnanam.

c) Atma Anavabodha Anatmani Atma Darshanam Sharire Aham Buddhi Manasi Aham Buddhi:

- No such thing called ignorance as an entity, Atma Anavabodasya Agyanam.
- Your Moola Avidya is not there.

d) Kim Vakyena Nivartate?

- Which Agyanam, you are going to eliminate though Mahavakya Vichara?
- Which ignorance you are going to eliminate through Mahavakya Vichara?
- If it eliminates Mithya Jnanam then O.k.
- If you say Mahavakya eliminates ignorance other than Mithya Jnanam that ignorance is not there.
- Therefore, what will Mahavakya eliminate.
- Mahavakyena Kim Nivartate?

e) Ajnanam hi Nama – Jnana Abava :

- Suppose there is ignorance other than erroneous perception that Agyanam has to be absence of knowledge alone.

f) Tasya :

- That ignorance, which is absence of knowledge can't be an entity.

- Absence of knowledge = Form of nonexistence, not tangible entity.
- Avastu Svabavyat, Absence being of nature of non-existence.

g) Kutaha Samsara Karanatvam?

- How can nonexistent, absence of knowledge be Samsara Karanam?
- How can absence be cause of anything?
- Kutaha, Aksheparthe kim – It can't be cause.
- Ignorance can't cause any problem, only error causes problem.
- There is no ignorance other than error.

h) Nahi Asatcha :

- Because Asataha, Saj Janma Ishate.
- Origination of Mithya Jnanam, Prapancha, Samsara, Asataha, out of non-existent existence.

i) Tat Janma Ikshate :

- Moola Avidya ignorance not accepted by many philosophers.

Shunyavadi :

- From Shunyam, everything comes.
- Shunyawadi doesn't exist.
- Shankara doesn't negate Shunya Vada in Brahma Sutra.
- Negates Sautranika, Vaibhasika, Kshanika.

Chandogya Upanishad : 2 Vakyams from one verse

कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः
सञ्जायेतेति। सत्त्वेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् ॥ ६.२.२॥

kutastu khalu somyaivam syaditi hovaca kathamasatah
sajjayeteti ; sattveva somedamagra
asidekame-vadvitiyam || 6.2.2 ||

The father said : O Somya, what proof is there for this – that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second. [6 – 2 – 2]

i) Kutastu Khalu Soumya :

- Oh Dear Svetaketu, from non existence origination of world., how is it possible?

ii) Katham Asataha Sat Jayeta?

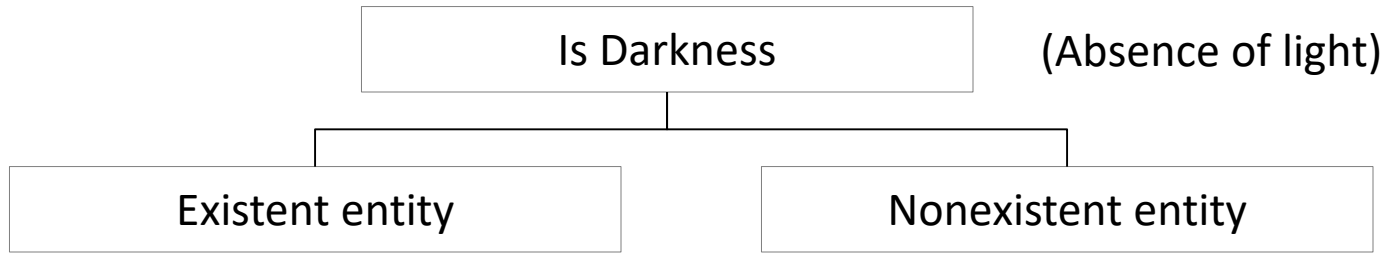
- How something born out of nothing?

Sat	Jayate
Brahma	Verb

- Moola Avidya non-existent, can't be cause of creation, does not require negation.

Mahavakya Vichara :

- Why are you discussing Moola Avidya in Chapter 3?
- 4 components of something which is not there? Ashraya, Vishaya of Atma – Anatma of Moola vidya?
- Avidya = Absence of knowledge = Not existent.



Vedanta :

- Darkness is positive substance not absence of light, not Pramana Abavam.
- Darkness = Prakasha Virodhi.
= Prakasha Abhava.

j) Atra Uchyate :

- Thus Purva Pakshi declares.

Verse 7 : very important portion of Naishkarmya Siddhi

अज्ञात एव सर्वोऽर्थः प्राग्यतो बुद्धिजन्मनः ।
एकेनैव सता संश्र सन्नज्ञातो भवेत् ततः ॥ ७ ॥

*ajñāta eva sarvo 'rthaḥ prāg yato buddhi-janmanah
ekenaiva satā samś ca sann ajñāto bhavet tataḥ*

Before the rise of knowledge, all objects are but unknown. Through that one Being alone everything exists. So Being remains as unknown. [Chapter 3 - Verse 7]

Gist of Sloka :

- Mithya Jnanam is figuratively called Ajnanam.

- This Ajnanam in the form of Mithya Jnanam is possible only when there is Triputi or Duality, Srishti present.
- Ajnam Purva Pakshi talks is erroneous perception, Mithya Jnanam exists only in the presence of Srishti, Savikalpaka Avasta when there is Atma – Anatma Duality present.
- Imagine a state where everything is resolved.
- Any Nirvikalpaka Avastha you imagine.

Nirvikalpaka Avasta - Definition :

- State where there is no division at all, neither Atma – Anatma division or Pramata, Pramatra, Pramana Triputi Division.
- When division is absent that Nirvikalpaka Avastha you imagine.

Micro Level	Macro Level
<ul style="list-style-type: none"> - Sushupti Experience - Moorcha Experience - Death Experience 	<ul style="list-style-type: none"> - Pralayam

- Guru turning our attention to Sushupti and Pralayam which is Nirvikalpaka Avasta.
- In this Nivikalpaka Avasta, you can't talk of Mithya Jnanam, erroneous perception.
- There is no perception at all, where is question of erroneous perception at that time.
- When there is Deha – Atma – Bava, identification with the body takes place, Mithya Jnanam is the consequence.
- You can't talk about it in Nirvikalpaka Avastha.

- When body itself is resolved, where is question of Body identification during Sushupti or Pralaya.

I) At time of Sushupti and Pralaya, Nirvikalpaka Avasta, Mithya Jnanam can't be talked about.

II) At this time, we have total ignorance in Nirvikalpaka Avasta.

In Sushupti we say :

- Sukham Aham Avaptsvam Nahi Kinchit Avedishan.
- I slept well, I don't know anything.. Micro – Macro.
- There is total Agyanam – Moola Avidya, total noncomprehension of reality (Avarnam).
- There is no Mithya Jnanam – Erroneous projection.
- Ajnanam obtaining in Nirvikalpa Avasta has to be some Agyanam other than Mithya Jnanam.

Steps in Superb Argument :

I) During Nirvikalpaka Avasta Mithya Jnanam not possible.

II) We experience Agyanam.

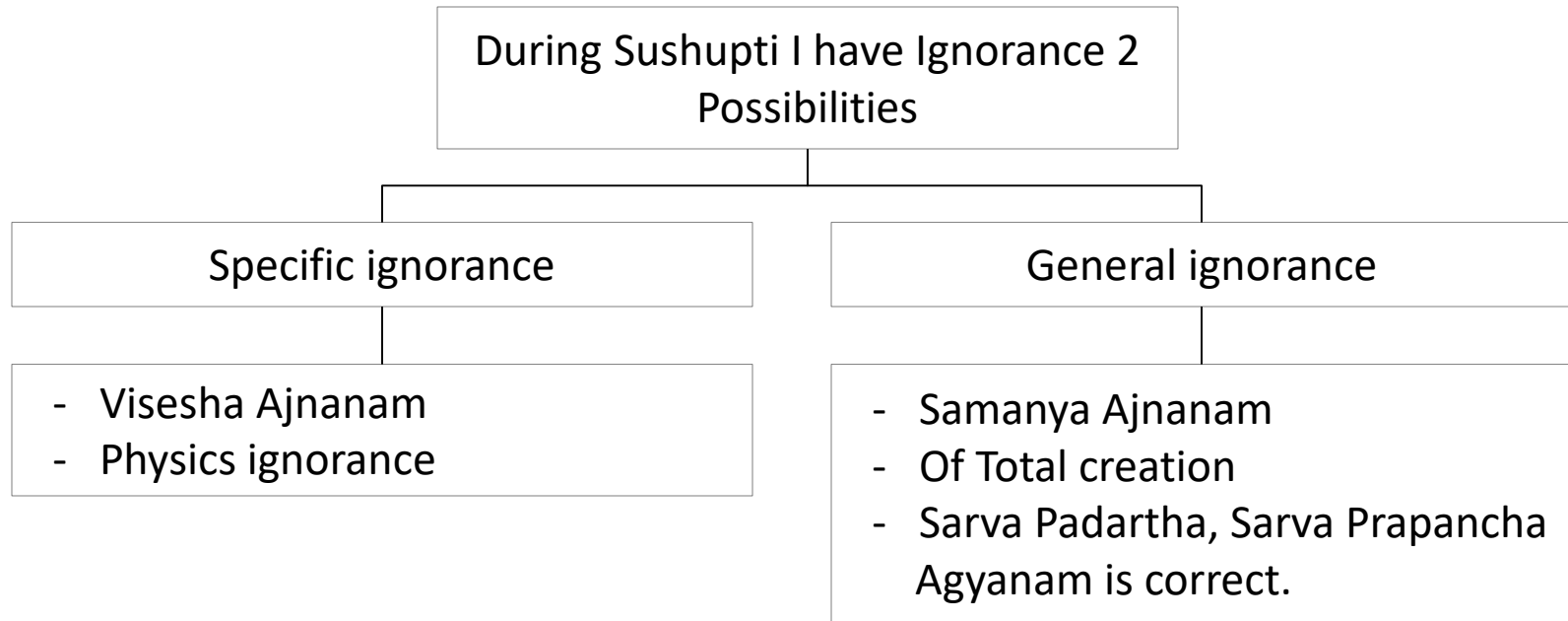
III) Agyanam in Nirvikalpaka Avastha should be other than Vishesha Ajnanam when Triputi is present or Mithya Jnanam.

- Moola Avidya is Mithya Jnanam Vyatirikta Agyanam in Nirvikalpaka Avasta.
- What is definition of Nirvikalpaka Avasta?

Triputi Rahita Avasta, Dvaita Rahita Avasta.

Therefore Mithya Jnanam Rahita Agyanam asti

IV) It is ignorance of what?



V) In Nirvikalpaka Avasta, entire creation is not in created, manifested form but in resolved, potential, unmanifest form, Karana Avasta in Sat Brahma form.

- All Nama Rupas are resolved, Triputi resolved, no question of Shabda, Sparsha, Rupa, Rasa, Gandha Jnanam.
- Visesha Jnanam of Shabda, etc resolves with Triputi.
- When Nama Rupas are resolved, we can say :

Prapancha is existing in the form of Karana Avastha called Karana Avasta Sat Brahma form.

VI) Therefore, we can say, Agyanam in Nirvikalpa Avasta is Sat Brahma Agyanam or Sad Atma Agyanam, not Karya Prapancha Agyanam but Karana Prapancha Sat Brahma Agyanam.

- Therefore we say Sad Eva Soumya idam agre asit, Ekam Eva Advitiyam Brahma.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tas mādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Before Karya Prapancha came, Karya Prapancha was in the form of Karanam Rupa Sat Brahman or at Micro level, Sanmatra”.

Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्जायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

*rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsusuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||*

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

Revision of Important steps to know what is Moola Avidya :

- I. Watch Nirvikalpaka Avasta.
- II. Nirvikalpa Avastabyam Mithya Jnanam Nasti.
- III. Nirvikalpa Avastabyam Agyanam Asti.
- IV. Agyanam in Nirvikalpaka Avasta has to be something different than Mithya Jnanam when Triputi is present.
- V. That Agyanam which is other than Mithya Jnanam obtaining in Nirvikalpa Avasta is the ignorance of Sad Brahman. (Potential universe in unmanifest form + Chaitanyam) or Sad Atma which is the resolved condition of the whole universe.
- VI. Agyanam of Sad Brahman obtaining in Nirvikalpa Avasta is called Moola Avidya.
- VII. This is different from Mithya Jnanam, which is ignorance of Sat Brahman, called Moola Avidya.
- VIII. This Moola Avidya definition seen in Tattva Bodha as Karana Sharira Definition.

Tattva Bodha :

कारणशरीरं किम् ?

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं
सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम् ।

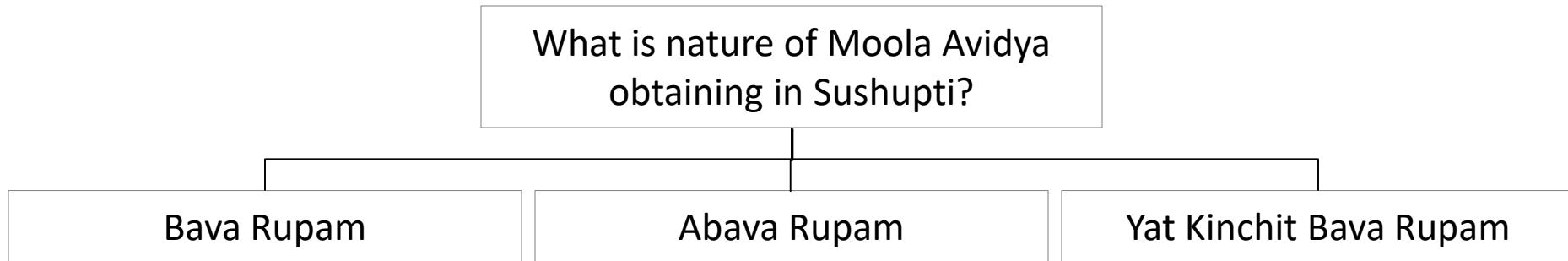
Kāraṇa śarīram kim?

*Anirvācyaṇādyavidyārūpam śarīradvayasya kāraṇamātram
satsvarūpājñānam nirvikalpakarūpam yadasti tatkāraṇaśarīram |*

That which is inexplicable, beginningless, in the form of ignorance, the sole cause of the two bodies (gross and subtle), ignorant of one's own true nature, free from duality - is the causal body. [Verse 12]

- Karana Sariram kim? Anirvachyanadyavidya..... = Moola Avidya, Karana Shariram. 1744

IX. What is the nature of Sat Agyanam other than Mithya Jnanam obtaining in Sushupti and Pralaya?



- Sureshvaracharya hints – 3 statements and its all over.
- X. Let us assume that Agyanam in Sushupti or Pralayam is Abava Rupam for Arguments sake.
- Abyupethya Vada.
 - If Abava Rupam, non-existent Rupam, it will mean in Sushupti there is Brahman and Agyanam.
 - Agyanam is Karana Avasta of entire universe and that Agyanam is Abava Rupam – nonexistent.
 - During Sushupti and Pralayam there is Abava Rupa Agyanam.

Question :

- If so, duality, Triputi is created by which one of two?

Savikalpa Avasta + Mithya Jnanam of Jagrat and Svapna is generated by

Brahman produces

Abava Rupa

- Why can't generate Savikalpa Avasta?
- Brahman – by definition, Karya – Karana Vilakshana (Brihadaranyaka Upanishad – Madhu Brahmanam)

Katho Upanishad :

- Na Jayate mriyate... [I – II – 18]
- Brahman obtaining in Sushupti, Pralaya Avasta can't produce anything.

- Moola Avidya, Agyanam produces.
- By itself Moola Avidya can't produce.

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire || 18 ||

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- Therefore Savikalpa Avasta is produced out of Nirvikalpa Avasta.

- After Sushupti Jagrat Avasta comes, after Pralayam, universe comes.

3rd Alternative :

- Since Brahman and Agyanam mixture alone produces creation, if ignorance is Abava Rupam, creation can't be produced.

XI) Therefore Agyanam obtaining in Nirvikalpaka Avasta can't be Abava Rupa.

- Because, if Agyanam is Abava Rupam, it can't produce Savikalpa Avasta.
- Brahman can't production, creation can't come.

XII) Conclusion :

- Agyanam is positive Bava – Abava Vilakshana Rupam or Yat Kinchit Bava Rupam.

Essence of Verse 7 :

- During Nirvikalpaka Avasta, there is Agyanam + Brahman in Sushupti or Pralayam.
- This Agyanam is clearly experienced by us (Anubava) What is Proof?
- Sukham Avapsam Na Kashchit Nirdesya.
- Experienced Agyanam is different than Mithya Jnanam.
- This experienced Agyanam can't be Abava Rupam.
- It is Anirvachaniya Rupam

- **Anirvachaniya Rupam is called Moola Avidya.**
- **Through Mahavakya Vichara we are not attacking Mithya Prapancha Jnanam but directly attacking Moola Avidya.**

- Once Moola Avidya is handled, through Mahavakya Vichara, as by product, Mithya Jnanam also is eliminated.
- **According to Purva Pakshi :**
Mahavakya directly attacks Mithya Jnanam.
- **According to Siddhanta :**
Mahavakya Vichara directly attacks Moola Avidya and Indirectly alone it attacks Mithya Jnanam.

Revision : Verse 7 (Realisation Mantra)

- Establishes Moola Avidya different than Mithya Jnanam.
- Moola Avidya is cause of Mithya Jnanam and through Mithya Jnanam Moola Avidya is cause of entire universe, Samsara.
- This he establishes because some Purva Pakshi claims Mithya Jnanam alone is Ajnanam.
- According to them there is no Ajnanam other than Mithya Jnanam.
- Even if there is Agyanam or Avidya other than Mithya Jnanam that Agyanam or Avidya should be Abava Rupam, Na Jnanam, Na Ajnanam, Na Vidya – Avidya – Abavarthe.
- Moola Avidya can be only in the form of Abava Rupam says Purva Pakshi.
- They argue that even if there is Abava Rupam Agyanam it can't be cause of Dvaita or Samsara.

- Abava Rupa Agyanam need not be negated by Mahavakya because Abava Rupa Agyanam is already Abavam – why should it be negated by Mahavakya Vichara.
- Therefore Moola Avidya Nasti, Mithya Jnanam eva Asti.
- Tad Eva Samsara Karanam.
- Mahavakya Vicharatu Mithya Jnana Evasya Nivritti Bavati.
- **Sureshvaracharya gives Answer :**

He establishes Moola Avidya other than Mithya Jnanam.

I) In Verse 7, he takes experience of Sushupti, Moorcha (unconscious state, Maranam, Pralaya).

Sushupti	Pralaya
Micro	Macro

- Both Nirvikalpaka Avasta state where there is no duality or division.

II) In Nirvikalpaka Avasta there is Ajnanam which is different than Mithya Jnanam.

III) Mithya Jnanam requires duality.

Definition of Mithya Jnanam :

- Wrong identification with Anatma is Mithya Jnanam.
- Mithya Jnanam requires Dvaitam, Atma – Anatma.

IV) In Nirvikalpa Avasta, there is no Dvaitam, there is Ajnanam.

V) That Ajnanam in Nirvikalpaka Avasta should be different from Mithya Jnanam.

Verse 7 :

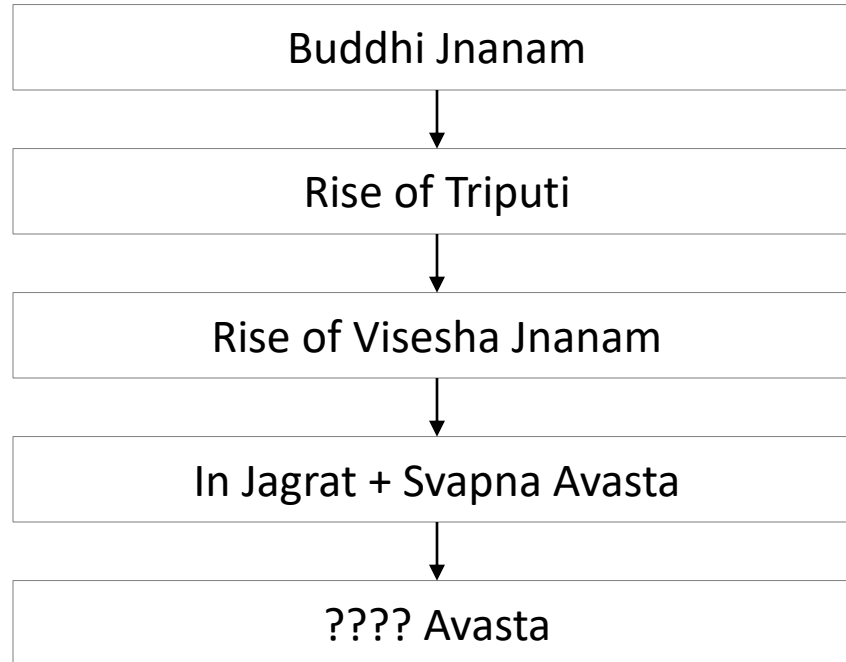
अज्ञात एव सर्वोऽर्थः प्राग्यतो बुद्धिजन्मनः ।
एकेनैव सता संश्र सन्नज्ञातो भवेत् ततः ॥ ७ ॥

*ajñāta eva sarvo 'rthaḥ prāg yato buddhi-janmanah
ekenaiva satā saṁś ca sann ajñāto bhavet tataḥ*

Before the rise of knowledge, all objects are but unknown. Through that one Being alone everything exists. So Being remains as unknown. [Chapter 3 - Verse 7]

a) Buddhi Janmana Prag :

- Before rise of any specific knowledge or experience.
- Here Buddhi is Vishesha Jnanam or Vishesha Anubava, not intellect here.
- All Vishesha Anubava Jnanam and Anubava requires Triputi.



- Triputi and Vishesha Jnanam are there.
- Before rise of Triputi and Vishesha Jnanam what is the Avasta? Nirvikalpaka Avasta.
- Buddhi Janamana Prak



Before



Prakyato = Prag + Yataha

= Nirvikalpaka Avasta

- Before rise of Savikalpaka Avasta, during Nirvikalpaka Avastabyam.

b) Sarvaha Arthaha Agyanatha Eva :

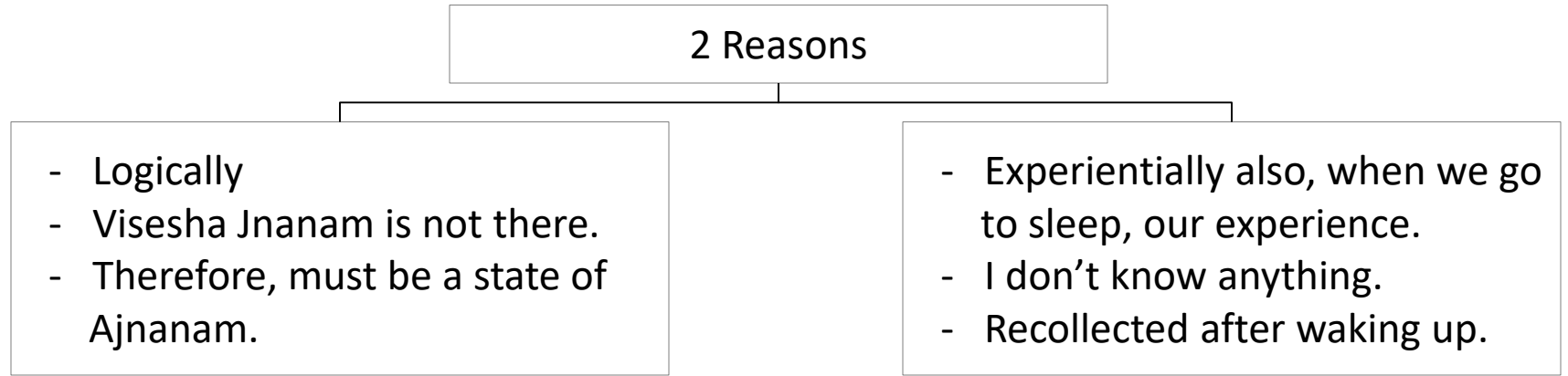
- **Everything in dualistic creation is enveloped in ignorance (Body, Mind, thoughts, Chidabasa, external, internal dualistic universe).**

- Agyanataha – unknown, enveloped in ignorance.

- **What is that Avasta called? Because duality is resolved, we call it Karana Avasta or Nirvikalpaka Avasta.**

- In Sushupti, we are in Karana Shariram in microlevel and at macro level we are in Karana Prapancha in Pralaya.
- Sushupti and Pralaya is Karana Avasta, Nirvikalpaka Avasta, where everything is enveloped in ignorance.

- Therefore called Agyanataha, Sarvaha Arthaha.
- Why we say enveloped in ignorance?



- Thus because of Sruti, Yukti, Pramanam, Nirvikalpaka Avasta.
- Potential Universe + Enveloping ignorance = Sushupti.
- This is meaning of 1st line of Mantra.

c) In Karana Avasta, Universe is in potential form, that is nothing but Brahman.

- Why we call it Brahman? Because Karanam for whole universe is Brahman only.
- Karana Avasta = Brahma Avasta.

Chandogya Upanishad :

कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः
सञ्जायेतेति। सत्त्वेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् ॥ ६.२.२॥

**kutastu khalu somyaivam syaditi hovaca kathamasatah
sajjayeteti ; sattveva somedamagra
asidekame-vadvitiyam II 6.2.2 II**

The father said : O Somya, what proof is there for this – that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second. [6 – 2 – 2] 1752

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

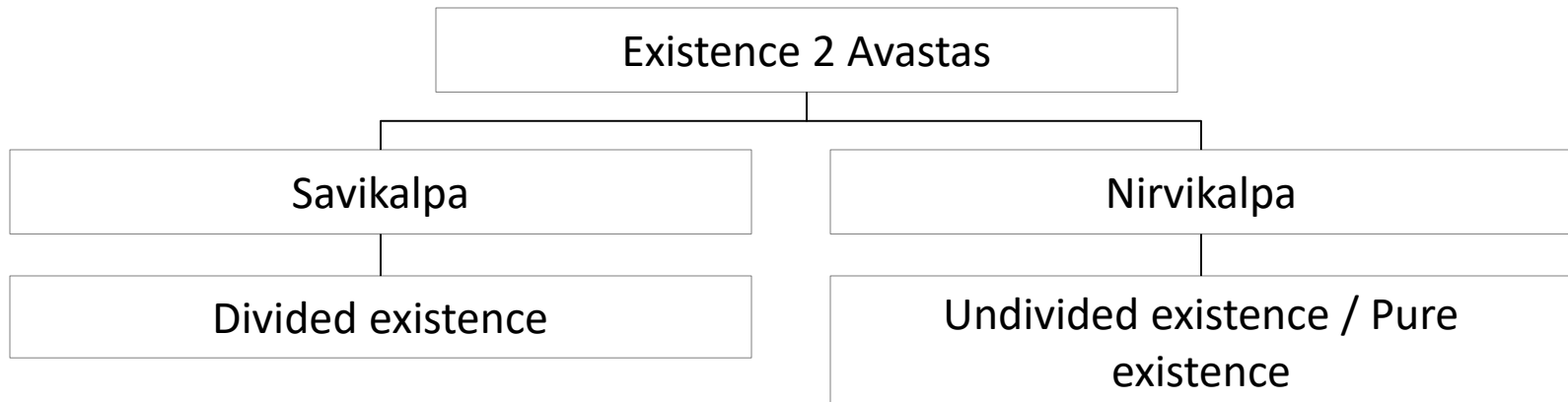
*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Before creation, whole universe was in the form of Brahman, pure existence, undivided existence, Nama – Rupa Rahita existence.

Nirvikalpaka Avasta :

- Sushupti and Pralayam.
- Whole universe was in the form of undivided existence.
- In Savikalpaka Avasta, existence is in divided form.
- Fan is, wall is, man is, woman is.
- Isness is in divided form of earth, water, fire, man, women.



- What type of “Sat” – Existence was there before creation?
- Ekam Evam eva Advitiyam.

c) San – Ekena Eva Sata :

- Universe in the form of Brahman, undivided, Akhanda, Advitiyam, Sajatiya – Vijatiya – Svagata Bheda Rahita.. Adjectives to Sat Brahma.
- Eke Sat – nondual undivided existence. (Ittam Bave Tritiya).
- What was there?
- San = World was existing as Brahman.
- Brahman = Potential world (Karana Shariram) + Enveloping ignorance (Moola Avidya / Maya).
- Sushupti = Brahman + Enveloping ignorance Atman + Enveloping ignorance.

Mandukya Upanishad :

- 3rd quarter = Turiyam + Enveloping ignorance.
- Karana Avasta = Turiyam + Agrahanam.
- Karya Avasta = Turiyam + Agrahanam + Anyatha Grahanam.

d) Tataha :

- Therefore.

e) San Ajnatu Bavet Nirvikalpa Avastabyam :

- During Sushupti and Pralayam, there are only 2 things.

San	Agyanataha
Brahman	Unknown

- San Agyanataha = Unknown existence, unknown Brahman.
- Brahma enveloped in ignorance, only 2 in Nirvikalpa Avasta.
- Why Sureshvaracharya saying all this seriously?
- To establish, In Nirvikalpaka Avasta, there is enveloping ignorance which is other than Mithya Jnanam.
- Mithya Jnana Vyatirikta Ajnanam Asti.
- What type of Agyanam?
- Avarnatmakam Agyanam – Enveloping ignorance.
- In Sushupti and Pralayam, Moola Avidya is there.

f) Mithya Jnana Vyatirikta Avarnatmaka Ajnam Asti.

- That Ajnanam is called Moola Avidya.

Next question :

- Is this enveloping, concealing, covering ignorance Bava or Abava Svarupa?
- Sureshvaracharya does not explicitly answer in this Sloka.
- Avarnatmaka Ajnanam, enveloping ignorance is of nature of absence or positive entity?

Sureshvaracharya indirectly answers :

1) Ignorance can't be Abava Rupa

- Brahman enveloping ignorance in Sushupti or Pralaya Avasta can't be Abava Rupam.

Reason :

i) Whatever is concealing, covering can't be Abava Rupam.

- Non existent can't envelop or cover something.
- Can nonexistent cloth cover your body?
- If body has to be covered, concealed, enveloped thing has to be other than Abava Rupa.
- Abavasya Avarna Shakti Nasti.
- Avarna Bavana Nasti.

Gita :

नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpaṃ
na caiva sukṛtaṃ vibhuḥ ।
ajñānēnavṛtaṃ jñānaṃ
tēna muhyanti jantavaḥ || 5-15 ||

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- Ajnana is covering something how can it be Abava Rupam?

ii) If Brahman is there in Karana Avasta and Abava Rupa, Brahman is there in Karana Avasta, from that pair, creation can't come.

- Brahman + Abava Rupa Ajnanam – Can't produce creation.

Logic :

- Brahman can't produce creation.
- Brahman = Karya, Karana Vilakshana.
- Kevalam Brahman – is not a Karanam.
- Can enveloping ignorance create?
- According to Purva Pakshi, ignorant is Abava Rupam, therefore not cause of anything.
- Brahman + ignorance not cause of universe, creation.
- From Sushupti, Jagrat Avasta evolves.
- From Pralayam, Prapancha Avasta evolves.
- Therefore Agyanam can't be Abava Rupam.
- We know Brahman + Agyanam = Cause of Universe. Therefore Agyanam can't be Abava Rupam.
- Abavat Na Bavati Utpattihi.

iii) If Agyana Abava Rupam, can Moola Avidya be Bava Rupam? Positively independent existing entity.

- Can't say – why?

- If Agyana is also Bava rupa Vastu, Brahman also Bava Rupa Vastu, there will be Dvaitam.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
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Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- If Agyanam is Bava Rupam, there will be Dvaita Problem, Both eternal, unnegatable, Abadyam.
- Asat Chenna Pratyeta, Chenna Badayati Nyaya.
- Let Agyana also be eternal, Bava Rupa, unnegatable like Brahman.
- Agyanam will create Samsara because Moola Avidya produces Mithya Jnanam, Samsara.
- If Mahavakya removes only Moola Avidya, who will take care of Mithya Jnanam, is the doubt.

Answer :

- Karya Nashe Karana Nasha iti Nyanyatu.
- Once rope ignorance removed, by rope knowledge, automatically snake misconception goes away.

- Need not separately remove snake misconception.
- **Attack ignorance only, error need not be separately attacked because Agyana Nashe Mithya Jnana Nashaha.**

j) Anvaya :

- Yatcha Buddhi Janmana Prag Sarvaha Eva, Sarva Arthaha Ajnateyaha Eva Bavati, Ekena Eva Sata San Cha Bavati.
- Moola Avidya Sthapanam, establishment is important topic in Vedanta.
- Moola Avidya is other than Mithya Jnanam.
- We agree Moola Avidya is Yat Kinchit Bava Rupam.
- Mithya Jnanam alone not Ajnanam.
- Vedanta meant for removing Moola Avidya only.
- **We agree with Purva Pakshi Conclusion :**
Brahma Satyam Jagan Mithya Jivo Braheiva Na Paraha.
- Only Mithya Jnanam is Moola Agyanam is refuted.
- Sureshvaracharya has established Moola Avidya different than Mithya Jnanam.
- Sat Chit Ananda Sarasvatin in 1970's wrote commentary on Naishkarmya Siddhi – Kleshapa Harinihi.

Verse 8 – Introduction :

"सन्नज्ञातो भवेत्ततः" इत्युक्तम् अधस्तनेन
श्लोकेन । कोऽसौ सन्नज्ञातः इत्यपेक्षायां
तत्स्वरूप-प्रतिपादनाय आह ।

*sann ajñāto bhavet tata ity uktam adhastanena
ślokena. ko 'sau sann ajñāta ity apekṣāyām
tat- svarūpa-pratipādanāyāha*

That Being remains unknown has been stated in the previous verse. Anticipating the question, "What is that Being which remains unknown?" the following is said with a view to set forth its nature. [Introduction – Chapter 3 – Verse 8]

a) Adastena Slokena :

- In verse 7, “San Angyatho Bavet Tataha” iti Uktam :

It was said, Brahman enveloped in ignorance is alone available during Sushupti and Pralyam.

- Used San – as pure existence instead of using Brahman.
- During Sushupti, Pure existence enveloped Moola Avidya, Yat kinchit Bava Rupa, ignorance alone is there.

Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्जायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

*rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||*

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- Maya = Yat Kinchit Bava Rupa, Moola Avidya.
- Samachadanat = Avarnam.
- **Sanmatra.. We were in what form in sleep?**
- **Pure existence enveloped by Maya, Moola Avidya Avrutaya San.**
- What is nature of pure existence covered in Sushupti?
- Can't understand Brahman in sleep, Avrutatvat, it is covered.
- How are we to recognise that pure existence covered in Sushupti during Jagrat and Swapna?
- How is it identifiable.
- Pure existence in Sushupti, I am not able to understand in Sushupti because in Sushupti – Moola Avidya is covering it.
- In Jagrat how to identify that pure existence?
- **That pure existence covered in sleep is available in Jagrat and Swapna as pure consciousness principle because of which everything is awared.**
- That existence is available as consciousness in Jagrat.

a) Kosau kopyanta Iti Apekshyam :

- If such a question is asked by a curious seeker.
- How is that pure existence enveloped in Moola Avidya during Sushupti is available in Jagrat?

b) Asou – Sanjnayataha – Kena :

- What is that thing?

c) Tat Svarupa Pratipadakaya Aha :

- To talk about its identifiable nature in Jagrat Avasta, author is writing following sloka.

Verse 8 :

प्रमित्सायां य आभाति स्वयं मातृप्रमाणयोः ।
स्वमहिम्ना च यः सिद्धः सोऽज्ञातार्थोऽवसीयताम् ॥ ८ ॥

*pramitsāyām ya ābhāti svayaṁ mātṛ-pramāṇayoḥ
sva-mahimnā ca yas siddhaḥ so 'jñātārtho 'vasiyatām*

That which shines by itself in the cognizer and the source of cognition when there is the desire to know objects, and that which shines by its greatness [even in the absence of cognizer and the source of cognition in condition such as susupti] - that should be understood as the unknown. [Chapter 3 – Verse 8]

- Beautiful sloka.

a) Agnyartartha Saka Bavati :

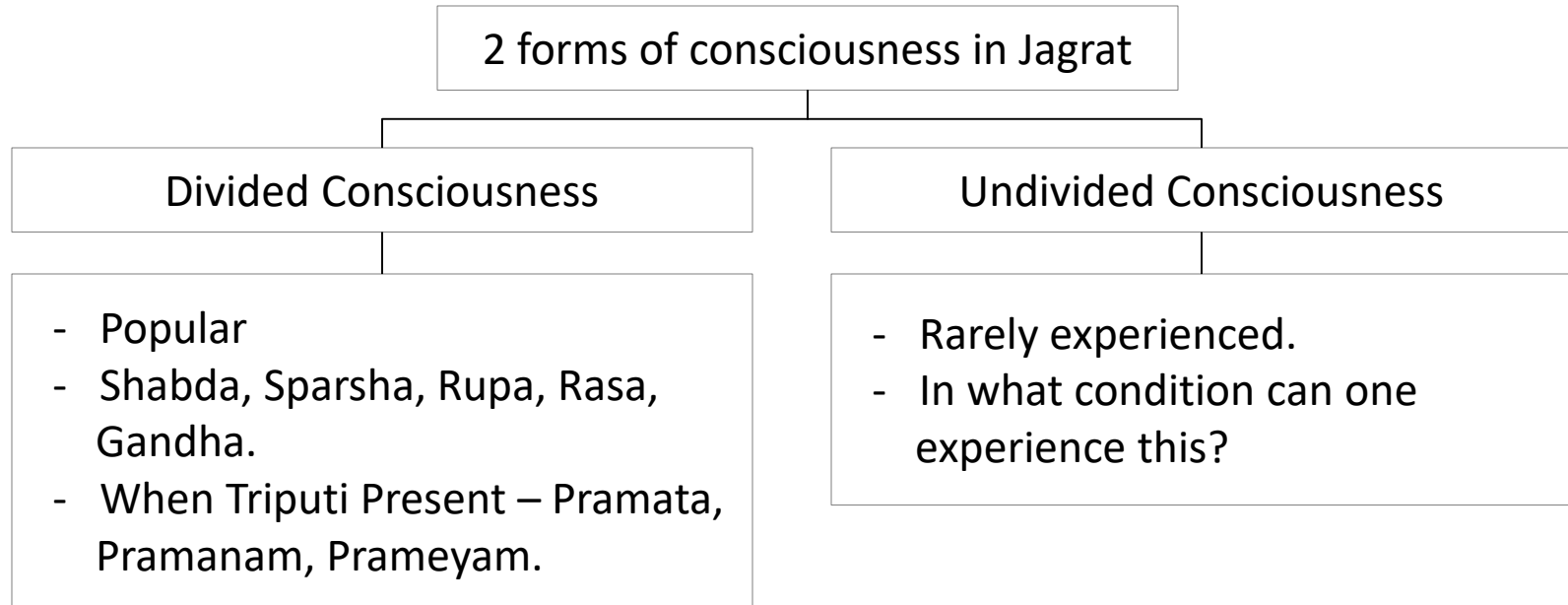
- That unknown Karana Avasta called Sat, pure existence enveloped in ignorance, Moola Avidya Avruta Sat Padartha.

b) Saha Aha Visisiyatha :

- Should be understood as that available consciousness in Jagrat.

c) Consciousness because of which I am conscious of everything.

- Consciousness experienced in 2 fold forms in Jagrat.



Pramata	Pramanam	Prameyam
- Sentient subject associated with consciousness.	- Associated with instrument, consciousness reveals object.	- Pramanam comes in contact with Prameyam then it is awared.

- Consciousness divided experience when we have specific knowledge, experience.

- Triputi operation culminating in specific knowledge, specific experience.
- We have experience of consciousness in its divided version, pot knowledge, man knowledge.
- Consciousness associated with Pot is divided consciousness.
- Divided consciousness alone named as knowledge, experience.
- Every particular knowledge, experience is only name of divided consciousness.
- Wave is name of divided water, divided by Nama Rupa.

- When do we experience undivided consciousness?
- When you are about to operate Pramana, during short moment, want to hear something, anxious to know something.
- You are Pramata, Pramanam ready active, not sleeping.
- All ears, eyes, want to know what Guru is saying.
- It is called Pramitsa Avasta.

- Jingyasa = Pramitsa Pramatra Ichha.
- Pramata desirous of knowing something, has opened Pramanam, there is consciousness but not crystalised into particular knowledge.
- Crystallisation takes place when word spoken.
- Your consciousness contacts the word – gets crystalised into Shabda Jnanam.
- Before crystallisation of Shabda Jnanam, anxiety to know is alive.

- What type of Chaitanyam in Pramata and Prameyam.
- That Chaitanyam is undivided consciousness.
- Deer, when they hear feeble sound of lion roaring, ears go up in the direction of where it comes from.
- Lions roar ingeniously, so that direction will not be clear to deer.
- If directions clear, deer will escape.
- In our case, nothing happens! That time is Nirvikalpaka Avasta.

Example :

- Sprinter before 100 metre start, maximum awareness.
- Not aware of whistle, still, before whistle is blown, undivided attention activated in curious Pramata and Pramanam.

d) Matru Pramanayoho :

- In Pramata, Pramanam, it is self evident awareness principle.

e) Abhasi :

- Whatever shines.

f) Yaha Sva Mahimnaha Siddaha :

- Which awareness is proved by itself not by second awareness.
- If so, infinite regression by its own Svayam Mahimna.

Chandogya Upanishad : Buma Vidya

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति
स भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति
स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥

*Yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti
sa bhūmātha yatrānyatpaśyatyanyacchṛṇotyanyadvijānāti
tadalpaṁ yo vai bhūmā tadamṛtamatha yadalpaṁ
tanmartyaṁ sa bhagavaḥ kasminpratiṣṭhita iti
sve mahimni yadi vā na mahimnīti.*

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1].

- Self revealed.

g) Saha :

- That undivided consciousness obtaining in undivided attention.

h) Avasiyatam :

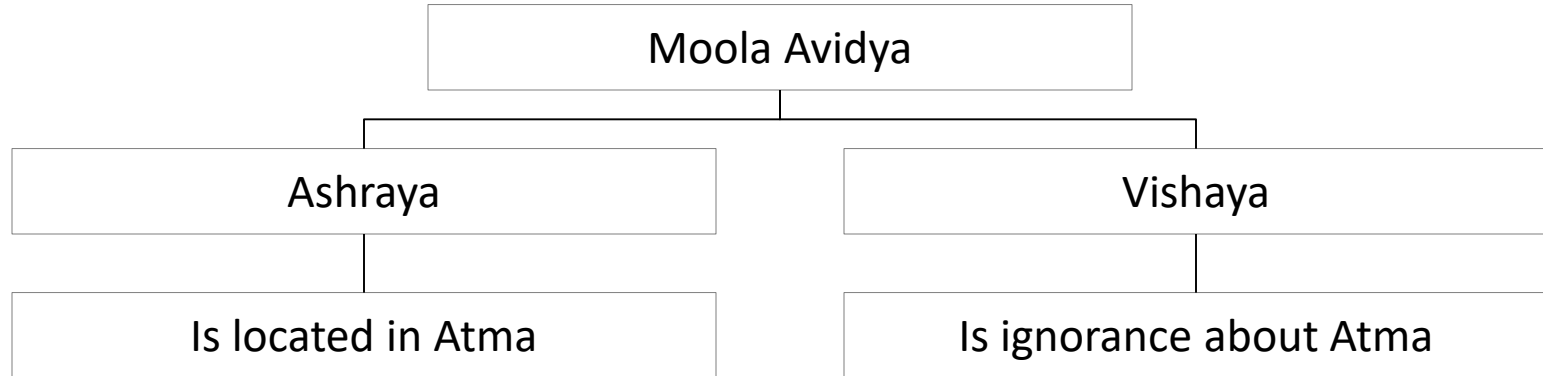
- Should be known, ascertained, Nishchiyatam, should be understood.

i) Agnyartha Artaha :

- It should be understood as undivided awareness, it is same existence available in Sushupti.

Revision – Chapter 3 - Verse 7 :

i) Sureshvaracharya explains in introduction, 2 aspects of Moola Avidya.



- Atma is Ashraya and Vishaya of Moola Avidya.

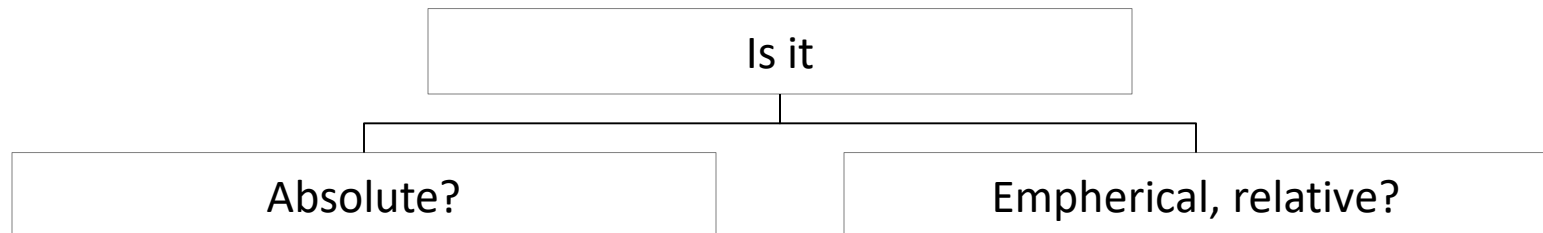
ii) Moola Avidya is cause of entire universe including Chidabasas generated which is product of Moola Avidya.

iii) Mahavakya vichara is to tackle Moola Avidya.

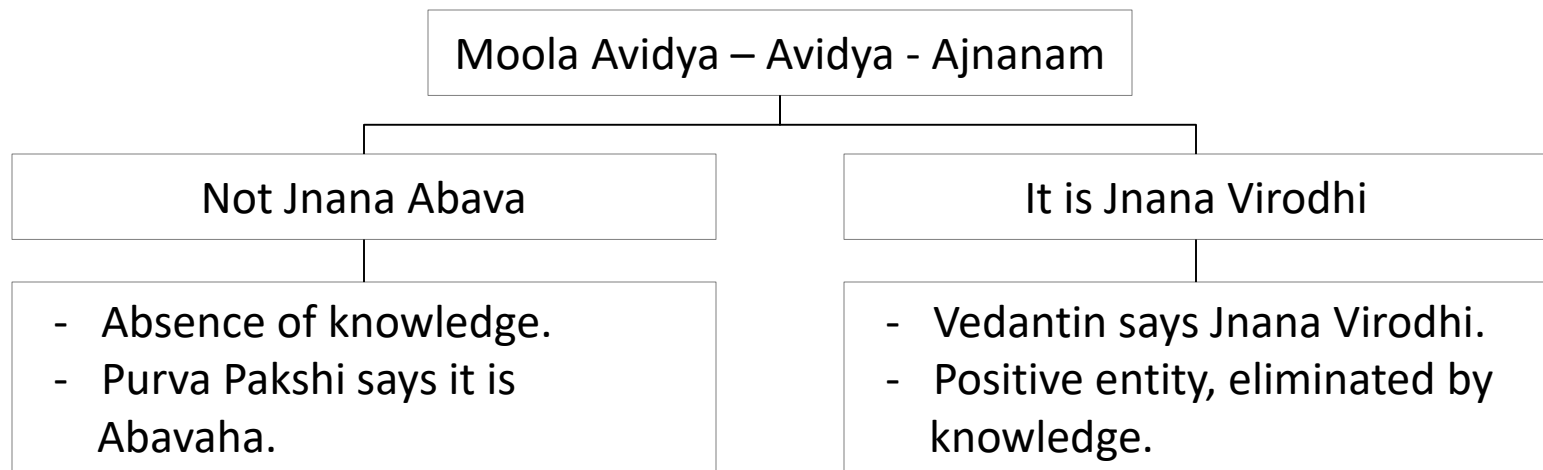
- All I, II, III said in introduction of Chapter 3 – 7.

Verse 8 :

iv) What is the status of Moola Avidya?

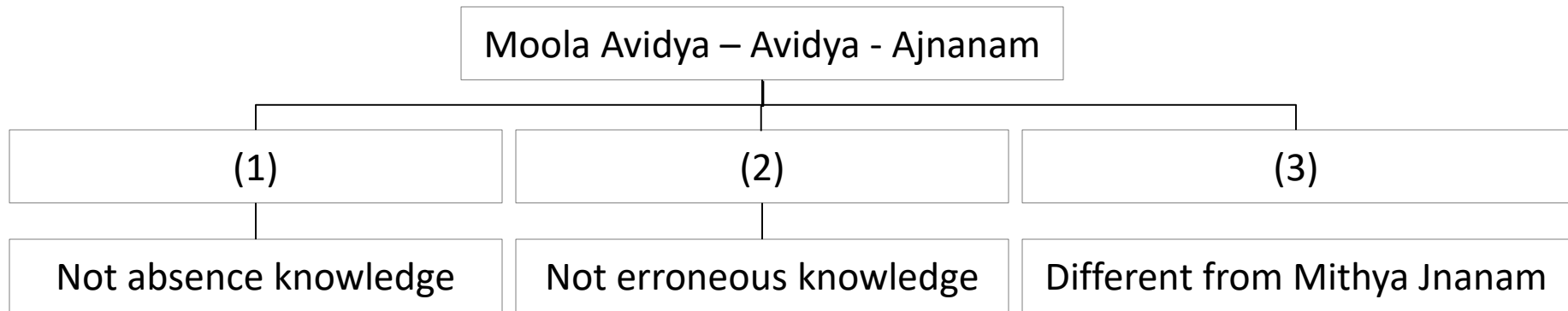


- Moola Avidya has empherical, relative status only, otherwise it will be called Brahman.
- Moola Avidya is not absence of knowledge, not Abava Rupam but it is Yat Kinchit Bava Rupam.
- It is empirically positive entity, not absolute positive entity, then it will become equal to Brahman, get Brahman states.
- It is relative, positive entity, not absence of knowledge.
- It is enemical, opposed to knowledge but not Jnana Abavaha, but Jnana Virodhi.



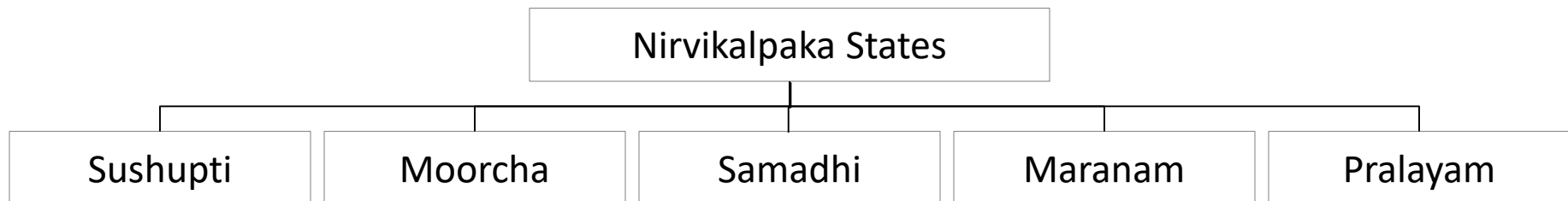
- What is the meaning of A-kara in Abava and Ajnanam is the debate.
- If Absence of knowledge, it need not be eliminated.
- Knowledge need not eliminate knowledge because it is absent, not there.
- We in Vedanta say Avidya is removed by knowledge.
- Removable entity not absence of knowledge but is opposed to knowledge, removed by knowledge.

- Moola Avidya is empherical entity different from erroneous knowledge, Mithya Jnanam.



- It is cause of erroneous knowledge, father, not the son.
- Empherically positive entity, opposite to knowledge.

v) Moola Avidya is experienced in all Nirvikalpaka, divisionless, states.



- In such Avastas, don't experience erroneous knowledge but Moola Avidya is experienced.
- Nirvikalpaka Avasta taken as case study in verse 7.

अज्ञात एव सर्वोऽर्थः प्राग्यतो बुद्धिजन्मनः ।
एकेनैव सता संश्व सन्नज्ञातो भवेत् ततः ॥ ७ ॥

*ajñāta eva sarvo 'rthaḥ prāg yato buddhi-janmanah
ekenaiva satā samś ca sann ajñāto bhavet tataḥ*

Before the rise of knowledge, all objects are but unknown. Through that one Being alone everything exists. So Being remains as unknown. [Chapter 3 - Verse 7]

- It proved Moola Avidya is experiencable.
- **In Nirvikalpaka Samadhi what is function of Moola Avidya?**
- **Enveloping causal state of universe, otherwise called Brahman state of universe.**
- In all Nirvikalpaka Avastas, Moola Avidya exists doing job of enveloping causal state or Samana Satta, undivided existence.
- Causal state is always undivided existence.
- Agni Asti, Jalam Asti... Pramatra, Pramana Asti.
- Karya Avastayam Vishesha Satta.
- Karana Avastayam Samanya Satta.
- During Nirvikalpaka Avasta there is Brahman in the form of undivided existence, enveloped by Moola Avidya.
- Falsified world can't threaten me in Samadhi or while interacting in Jagrat.
- Forgetfulness not aim of Vedanta but falsification is aim.
- It is possible only through Mahavakya Vichara.
- All for establishing Mahavakya Vichara.
- Important topic Sureshvaracharya enters in Verse 9.

Verse 9 – Introduction :

अत्र केचिदाहुः — ‘यत्किञ्चिदिह वाक्यं लौकिकं
वैदिकं वा तत्सर्वं संसर्गात्मकमेव
वाक्यार्थं गमयति । अतः तत्त्वमस्यादि-
वाक्येभ्यः संसर्गात्मकम् "अहं ब्रह्म" इति
विज्ञाय, तावत् निदिध्यासीत यावत् अवाक्यार्थात्मकः
प्रत्यगात्म-विषयोऽवबोधः "अहं ब्रह्म" इति
समभिजायते । तस्मादेव विज्ञानात् कैवल्यमाप्नोति’ इति
तन्निराकरणाय इदमुच्यते ।

*atra kecid āhuḥ. yat-kiṃcid iha vākyaṃ laukikam
vaidikam vā tat sarvaṃ saṃsargātmakam eva
vākyaṛtham gamayati. atas tat-tvam-asy-ādi-
vākyaebhyaḥ saṃsargātmakam ahaṃ brahmeti
vijñāya tāvan nididhyāsita yāvad avākyaṛthātmakaḥ
pratyagātma-viṣayo ’vabodho ’haṃ brahmeti
samabhijāyate. tasmād eva vijñānāt kaivalyam āpnotiti
tan-nirākaraṇāyedam ucyate*

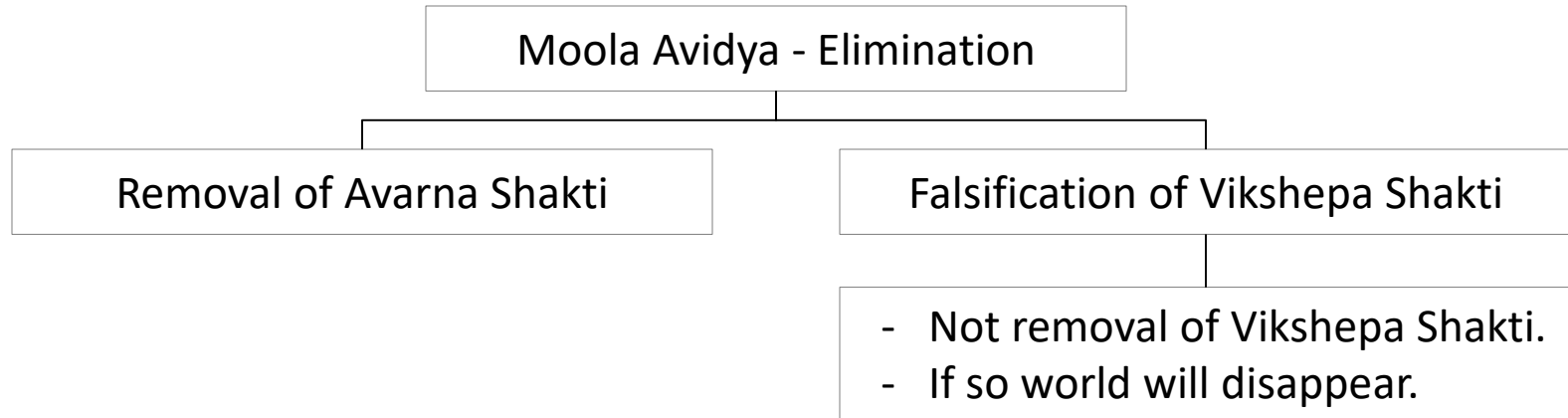
In this connection some argue as follows : "Every sentence, be it scriptural or secular, conveys only a relational sense as its meaning. So after getting the relational knowledge of "I am Brahman" from sentences such as "tat tvam asi," one must meditate on that [relational knowledge] till one attains the non-sentential knowledge of the inward Self as "I am Brahman." From that knowledge alone does one attain liberation." With a view to refuting this argument the following is said. [Introduction – Chapter 2 – Verse 9]

- It is serious important discussion based on 2 groups of Advaitin.

a) Atra Kechit Ahuhu :

- W.r.t. Mahavakya Vichara, there is a view of some Advaitin.
- Mahavakya generates Atma Jnanam, Brahma Jnanam, Atma – Brahma Aikya Jnanam, tackles Moola Avidya.

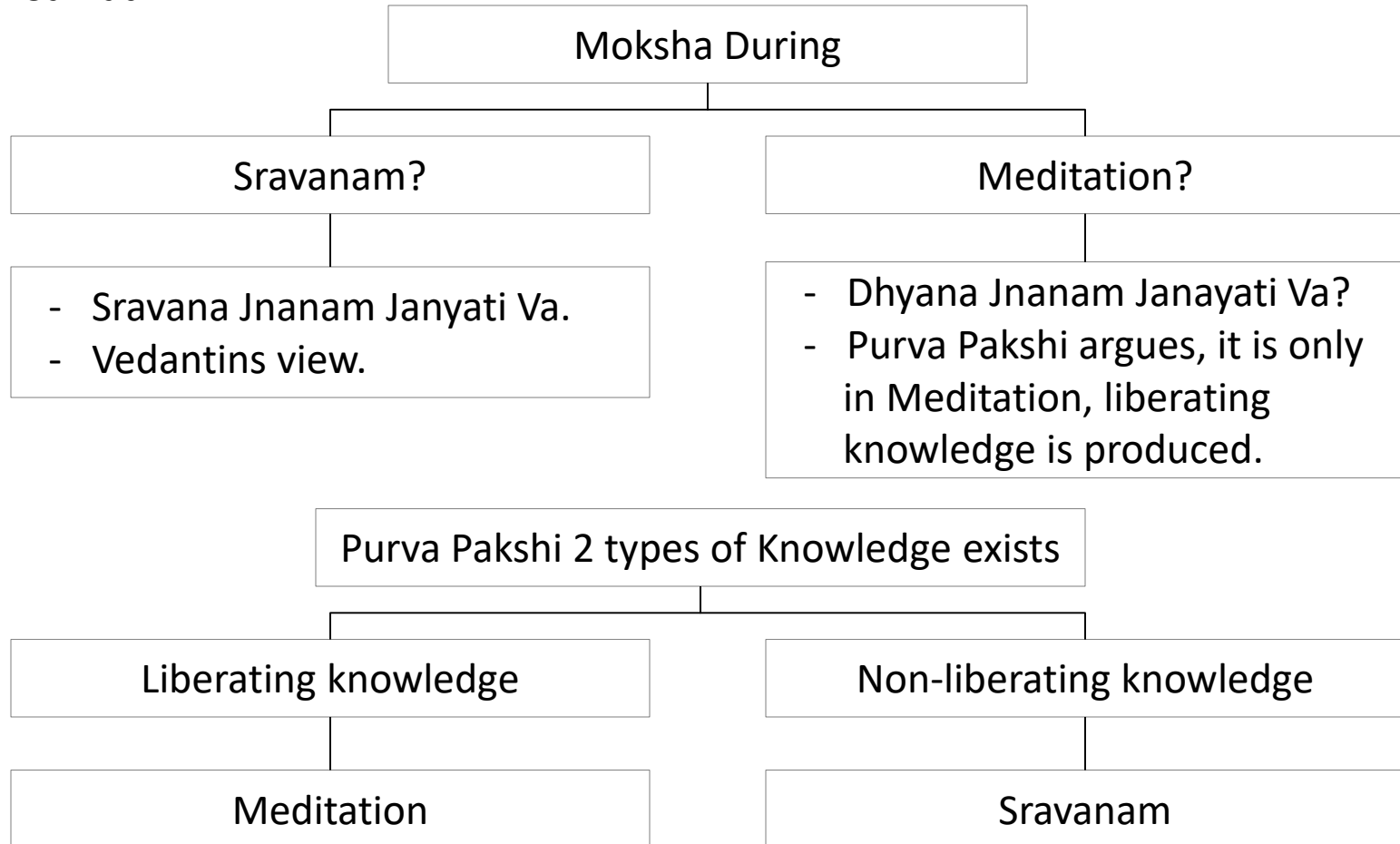
- Moola Avidya is eliminated.
- What is elimination of Moola Avidya?



Advantage :

- World continues but will be falsified world.
 - I can go to 5th capsule of Vedanta.
 - For a person, who remembers his nature, life is entertainment.
 - For one who forgets, life is a struggle.
- **Even after Moola Avidya elimination, world continues as falsified world but without Avarna Shakti.**
 - **This is called Moksha.**
- Liberation is attained, generated by Maha Vakya Vichara.
 - What is controversy?

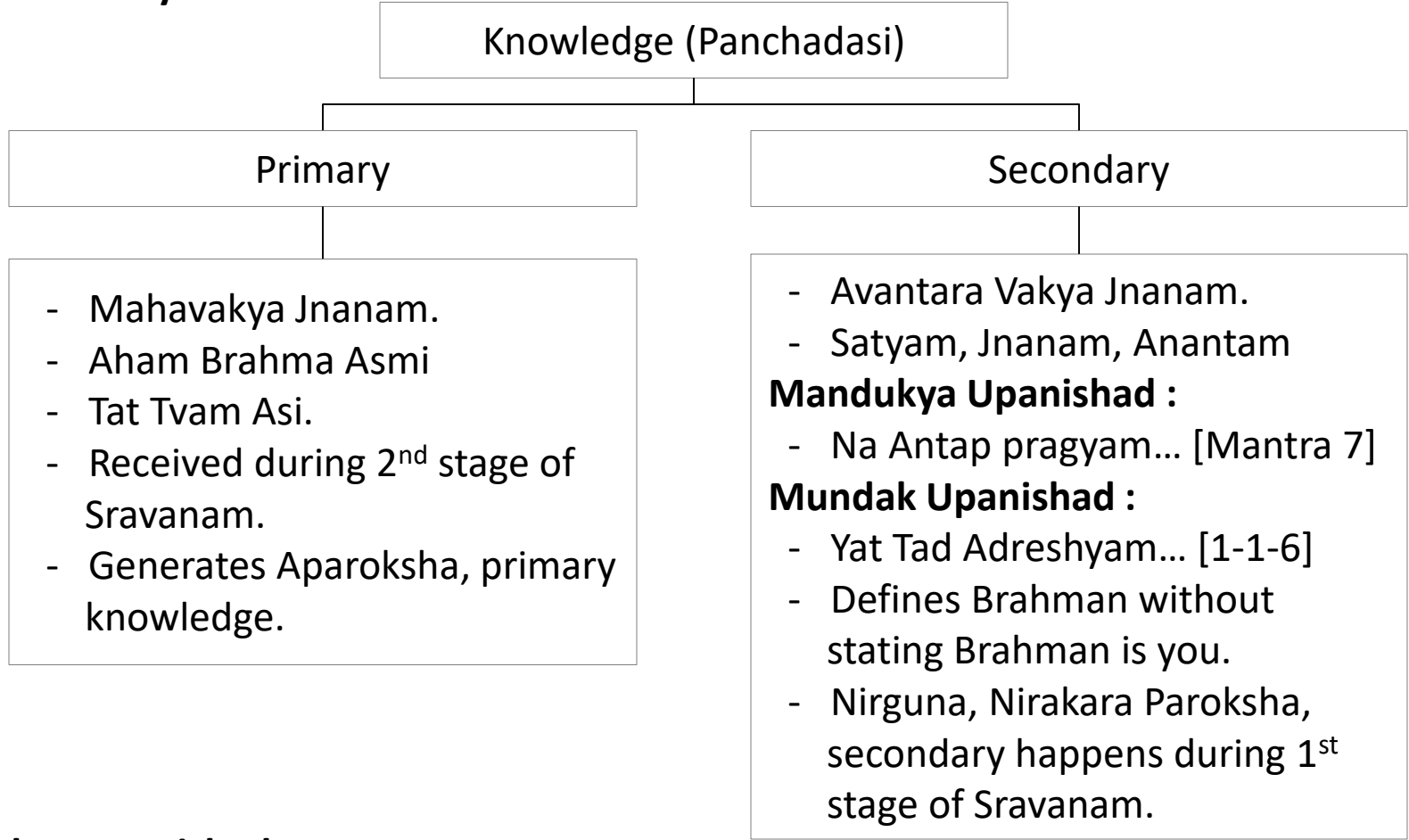
- Is this liberating knowledge produced at the time of Mahavakya Sravanam or Vichara?
Or is it produced only in Nididhyasanam, meditation during Nirvikalpaka Avasta, Samadhi.



- During Sravanam get intellectual secondary, indirect, book, Paroksha Jnanam.
- In Nididhyasanam because of Aham Brahma Asmi Avritti – get direct, ripened knowledge, primary knowledge, Sakshat Kara, realization, enlightenment, flashpoint.
- In that alone is liberating knowledge.

- Gradually increase Nididhyasanam from ½ hour to 6 hours.

Sureshvaracharya :



Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Mundak Upanishad :

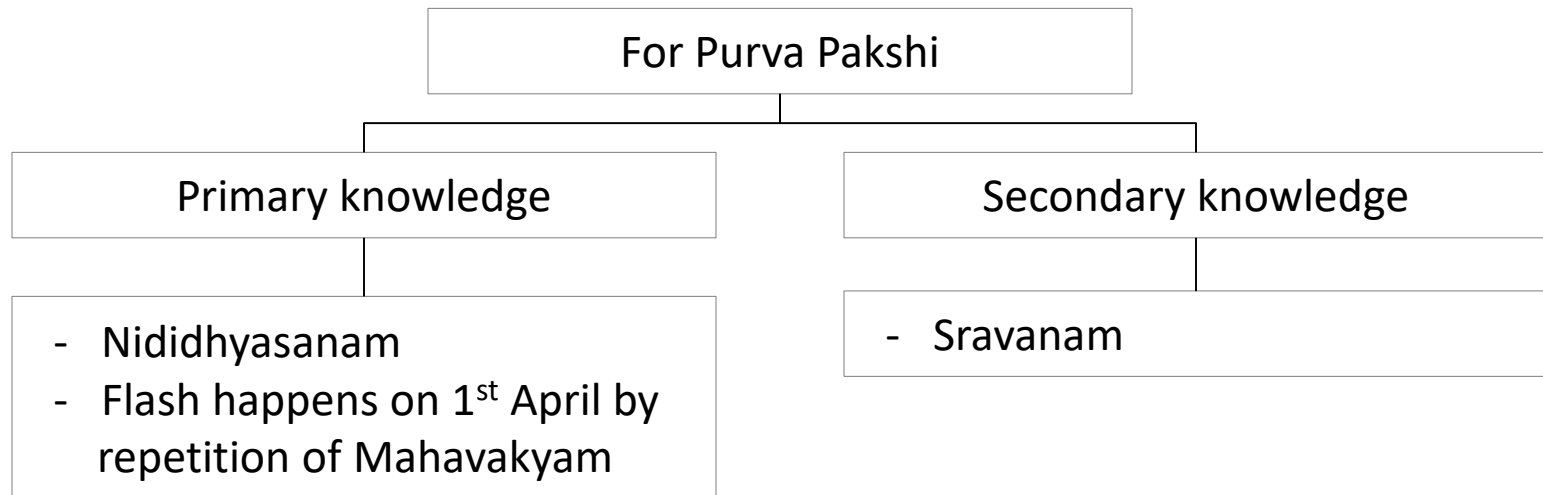
यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]



Sureshvaracharya :

- Nididhyasanam does not produce liberating knowledge or Moksha.
- Nididhyasanam not for Jnanam or Moksha but to negate habitual notion of Δ format operation.
- I am already free, I should not revive perpetuate Δ format.
- I am victim of Karma, world victimizes me, Bagawan is only Saviour.
- Bakti songs repeatedly say : I am helpless, you are savior = Δ format Vasana, Viparita Bavana.
- Nididhyasanam is deliberate negation of Δ format.
- Take vow : during day to day transactions, I will not slip into Δ format.
- Habit Breaking exercise is Nididhyasanam.
- Orientation, neutralization exercise is Nididhyasanam.
- Not meant for new enlightenment or realisation.
- Mahavakya Vichara alone is Pramanam.
- Extraordinary experiences possible in Meditation but have nothing to do with realisation.

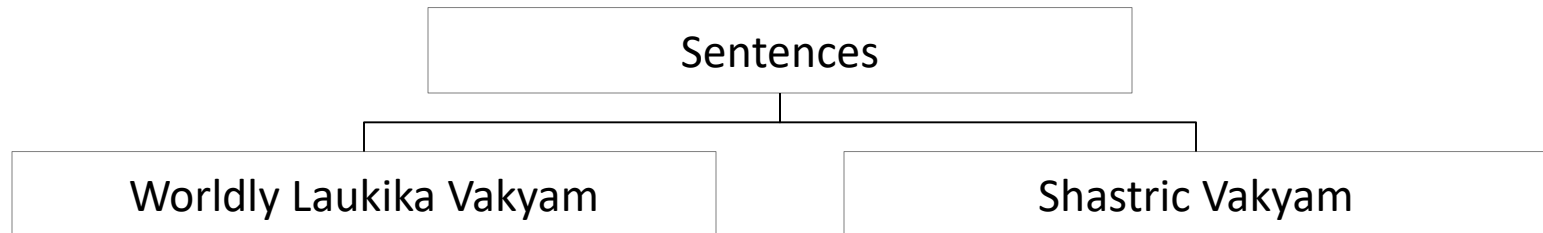
Example :

- Experience of Niagara falls has nothing to do with Binary format.

Understand :

- I was, am, ever will be free.
- Never victim, don't require savior.
- Save me from saviours.
- God not savior.
- God as Vishwaroopa Ishvara available as master entertainer, Drama going on, enjoy Drama, Vedanta does not negate Drama.
- He is not victimizing Ishvara.
- Nididhyasanam not for realisation but is for dismantling Δ format.
- Purva Pakshi : Yat Kinchit Iha Vakyam.
- Grammatical reasoning establishes Mahavakyam can't produce Advaita Jnanam.
- Nididhyasanam alone can produce Advaita Jnanam.

Grammatical reason :



- Refer Naishkarmya Siddhi – Chapter 1 – Verse 67 – Introduction (line 5 – 8)

एवमुपसंहते केचित् स्वसम्प्रदायबलावष्टम्भात् आहुः, यदेतद्वेदान्तवाक्यात्
 "अहं ब्रह्म" इति विज्ञानं समुत्पद्यते, तन्नैव स्वोत्पत्तिमात्रेण अज्ञानं निरस्यति ।
 किं तर्हि ? अहन्यहनि द्राघीयसा कालेन-उपासीनस्य सतो भावनोपचयात्
 निःशेषम् अज्ञानमपगच्छति "देवो भूत्वा देवानप्येति" इति श्रुतेः । अपरे तु
 ब्रुवते, वेदान्त-वाक्य-जनितम् "अहं ब्रह्म" इति विज्ञानं संसर्गात्मकत्वात्,
 आत्मवस्तु-याथात्म्यावगाही एव न भवति । किं तर्हि ? एतदेव गङ्गास्रोतोवत्
 सततं अभ्यस्यतोऽन्यदेव अवाक्यार्थात्मकं विज्ञानान्तरं उत्पद्यते । तदेव
 अशेषाज्ञान-तिमिरोत्सारी इति, "विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः" इति श्रुतेः
 इति । अस्य पक्षद्वयस्य निवृत्तये इदमभिधीयते ।

*evam upasamhṛte kecit sva-saṁpradāya-
 balāvaṣṭambhād āhur yad etad vedānta-vākyād ahaṁ
 brahmeti vijñānaṁ samutpadyate tan naiva svotpatti-
 mātrenājñānaṁ nirasyati. kiṁ tarhi. ahany ahani
 drāghīyasā kālenopāsīnasya sato bhāvanopacayān
 niśśeṣaṁ ajñānaṁ apagacchati “devo bhūtvā devān
 apyēti” iti śruteḥ. apare tu bruvate vedānta-vākya-
 janitam ahaṁ brahmeti vijñānaṁ saṁsargātmakatvād
 ātma-vastu-yāthātmyāvagāhy eva na bhavati. kiṁ
 tarhi. etad eva gaṅgā-sroto-vat satatam abhyasyato
 ’nyad evāvākya-rthātmakaṁ vijñānāntaram utpadyate.
 tad evāśeṣājñāna-timirotsārīti “vijñāya prajñāṁ
 kurvīta brāhmaṇaḥ” iti śruter iti. asya pakṣa-
 dvayasya nivṛttaya idam abhidhiyate.*

When we thus conclude, there are those who on the strength of their own tradition say that the knowledge, “I am Brahman,” which arises from the Vedānta text does not remove ignorance by its mere origination. What then? One who practises meditation every day for a long time can get rid of all ignorance by the accumulated strength of meditation, as shown by the Sruti text, “Becoming (knowing) god, he attains the gods.” Some others maintain that since the knowledge, “I am Brahman,” which has risen from the Vedānta text is relational, it does not at all apprehend the real nature of the Self. What then? This [knowledge] itself, when it is continuously meditated upon [without any break] like the stream of the Ganga produces in a person another knowledge which is different [from it] and which is non-sentential. That alone destroys the entire darkness of ignorance, as shown by the Sruti text, “The Brahmana, after knowing it, should attain direct knowledge”. For the refutation of these two views, this is stated. [Introduction – Verse 67]

Argument One :

- How sentence can give Advaita Jnanam.
- Sentence has several words.

- **Definition of Sentence :**

Group of words arranged in proper way, connected syntactically.

- Every word has corresponding object.
- I am writing letter with pen.
- Has subject, object, instrument, location.
- Karana Padam reveals Karana Padartha.

• **Sentence can reveal only plurality, can't reveal Advaitam.**

Argument 2 :

- Word reveals one object or many attributes of one object.

Example :

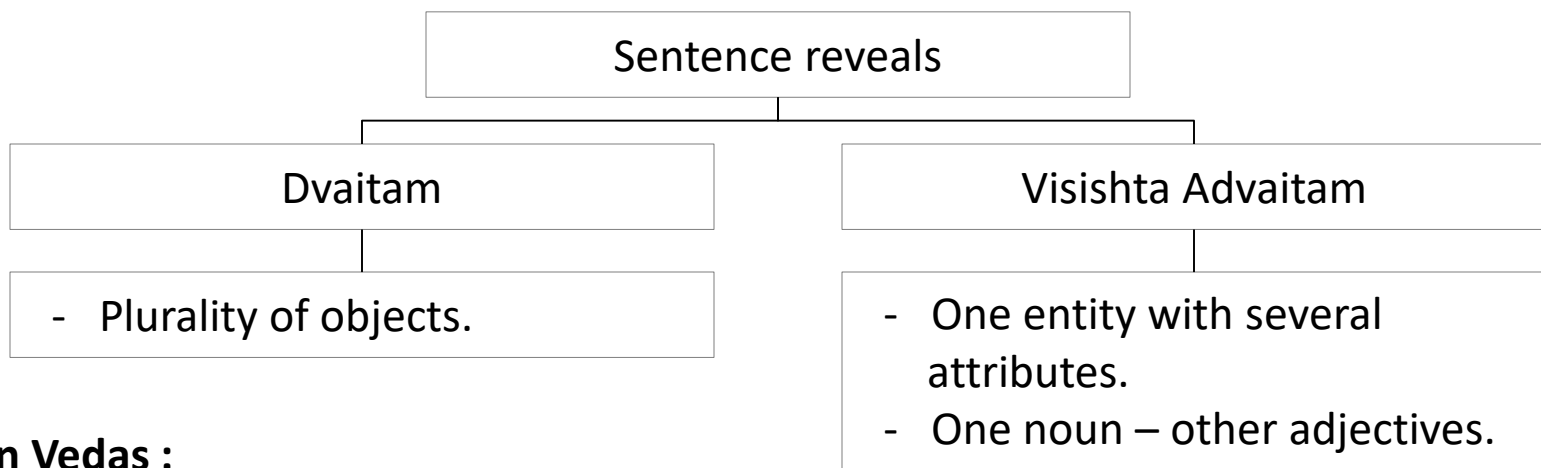
Gita Dhyana Sloka :

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥३॥

*prapannapārijātāya totravetraikapāṇaye,
jñānamudrāya kṛṣṇāya gītāmṛtaduhe namaḥ. (3)*

Salutations to Krsna who is a tree of fulfilment (Parijata or Kalpataru) - the bestower of all desires to all those who totally surrender to Him, who has milked the Gita nectar, the holder of jnanamudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection. [Dhyana Sloka 3]

- 5 words – Reveal one Krishna.
- 5 Words reveal Nisleshanam, attributes of Krishna.
- Reveals Visishta Advaitam.



Topic in Vedas :

- Nirviseshana Advaitam.
- Nonduality, without attributes.
- Attributeless single entity.

Purva Pakshi :

- Such a thing can't be revealed by sentence.
- Whether it is Laukika – Veidika Vakyam, Karma Khanda – Jnana Khanda – Vakyam, Avantara – Maha Maha Vakyam.

Vyapti :

- Vakyam Nirvisesha Advaita Binna Padartha Bodhakam Vakyam – reveals a thing which is other than attributeless single entity.
- Vakyatvat

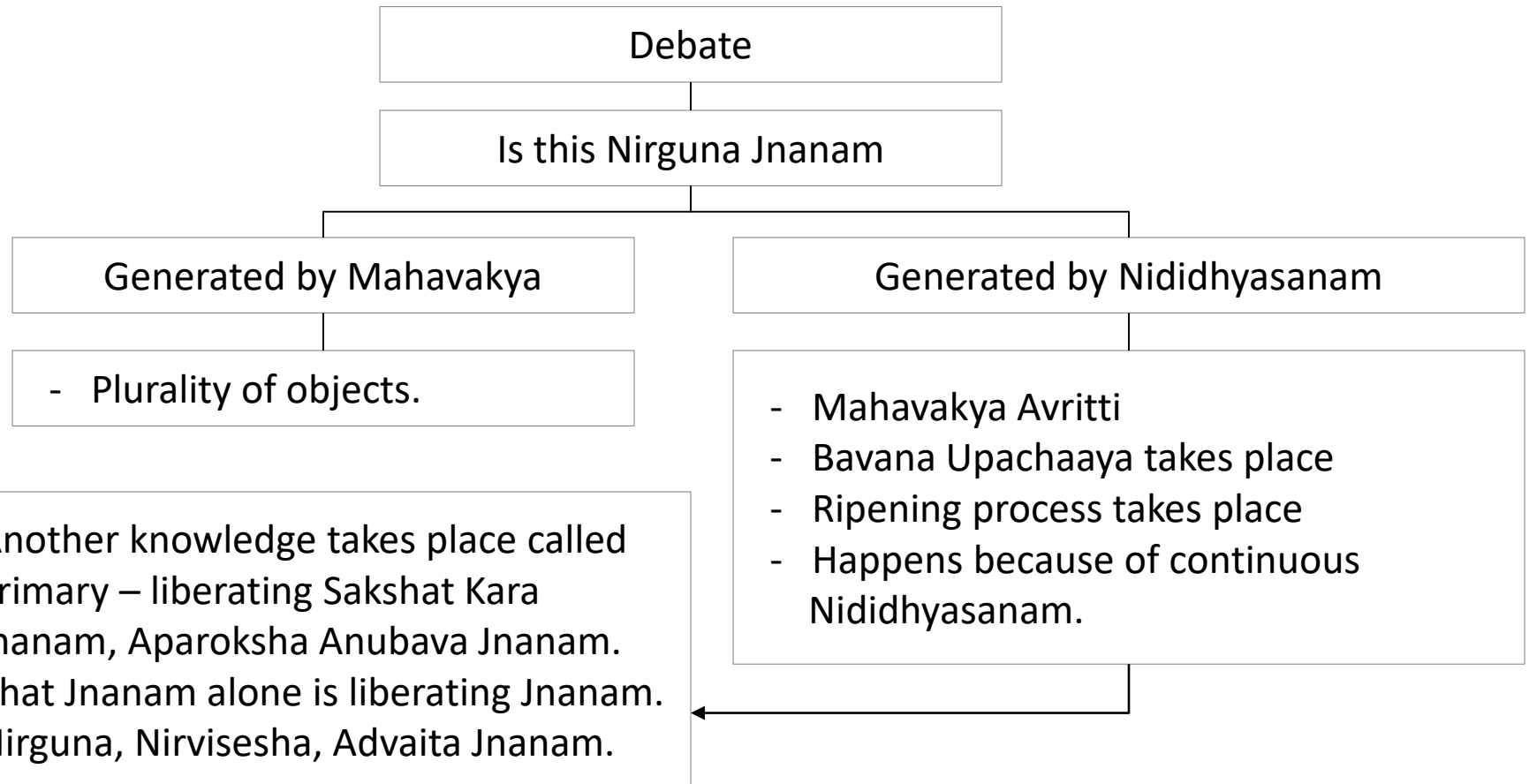
Example :

- Ramaha Lekhanya Likhathi.
- Laukika Vakyam.
- Can get only book knowledge.
- Must go to meditation to know attributeless single entity.

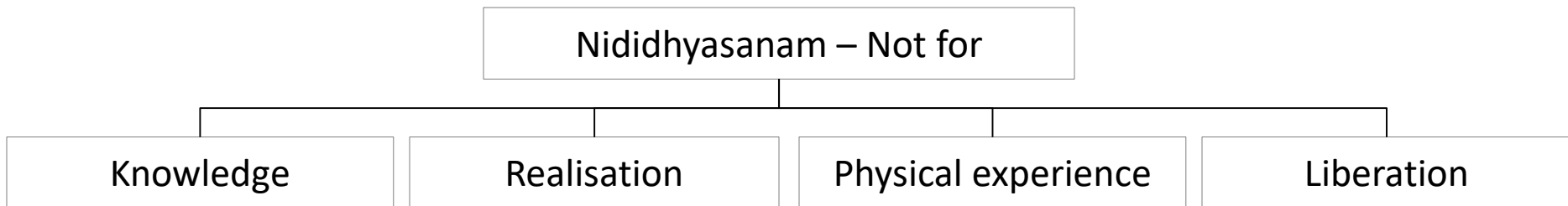
Revision :

Verse 9 – Introduction :

- Purva Pakshi – In Advaitin group.
- Aham Brahma Asmi is liberating knowledge = Nirguna Advaita Jnanam.
- Nirvisesha Advaita Jnanam.
- Attributeless, non dual entity is known in this knowledge.



- Liberating Jnanam can't be produced by Mahavakyam itself, what is role of Mahavakyam.
- It generates secondary, intellectual, book knowledge.
- Sravana Vichara doesn't produce liberating knowledge, is conclusion of Eka desi – Champion of this philosophy, Vachaspati Mishra, “Bamati” – commentary on Brahma Sutra Bhashyam of Shankara.
- This approach called Bamati Prakriya.
- Meditation “alone generates liberating knowledge.
- Sureshvaracharya establishes : Mahavakya alone generates Nirvisesha Advaita Jnanam.
- It need not be generated in Nididhyasanam.

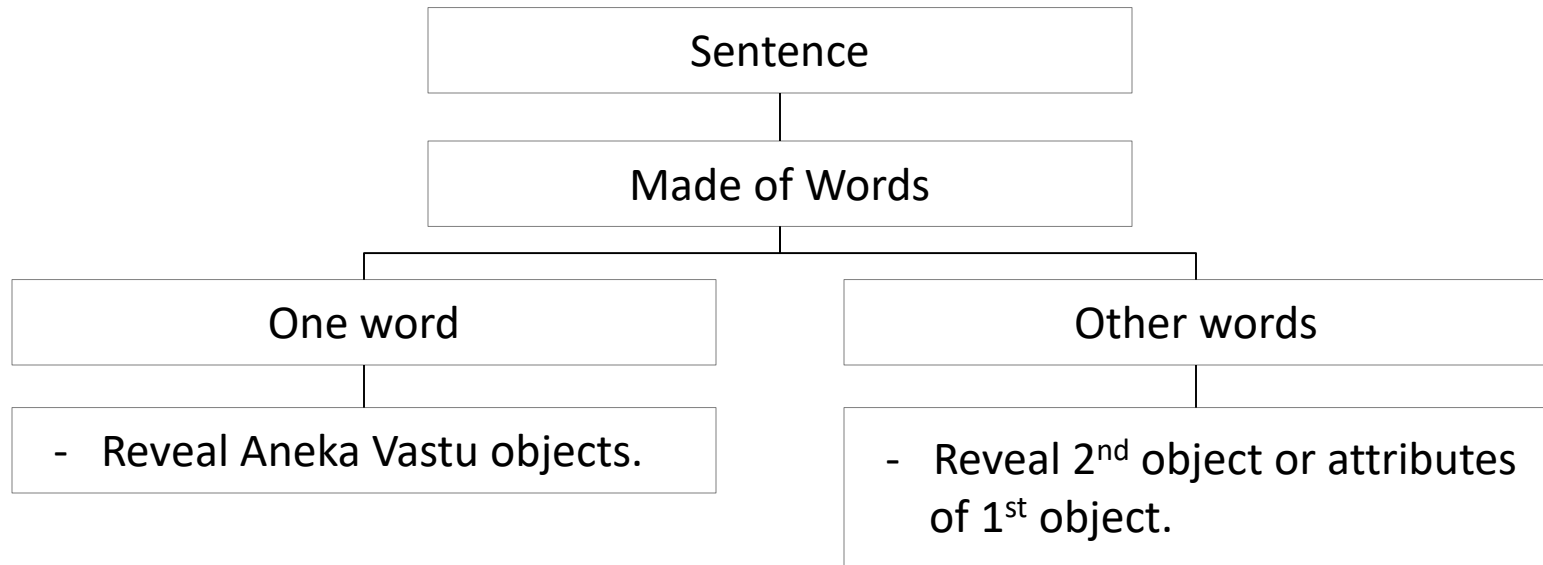


- Nididhyasanam is meant for removing habit of Δ format – “Oh God save me in crisis” – orientation.
- Breaking this is purpose of Nididhyasanam.
- Mahavakya has power to liberate.

Purva Pakshi :

- Grammatical reason to show Mahavakya can't give liberating knowledge.

- Any Vakyam, secular or sacred, consists of many words.



- Sentence can never real Nirvisesha, Nirguna, Eka Vastu.

Purva Pakshi :

- Therefore Nirvisesha eka Vastu Jnanam is revealed mystically in Nirvikalpa Samadhi.
- In that experience, Nirvikalpaka Advaita Vastu flashes, liberation dawns, Kundalini rises, travels through Sushmana Nadi, hits Sahasra Chakra, Sindhari Lahari flows, Jivatma – Paramatma will merge in junction, Amruta Dhara Pravaha, liquid flows down from skull.
- Mystical dimensions given to Amruta Jnanam.

Sureshvaracharya :

- Study Mahavakya properly, Nirvisesha Advaita Jnanam is in the form of clear understanding only.

a) Yat Kinchit iti Vakyam :

- Any sentence.

b) Laukikam, Veidikam Va :

- Secular or sacred Paurusheya or Apaurusheya.

c) Sarvam Vakyam :

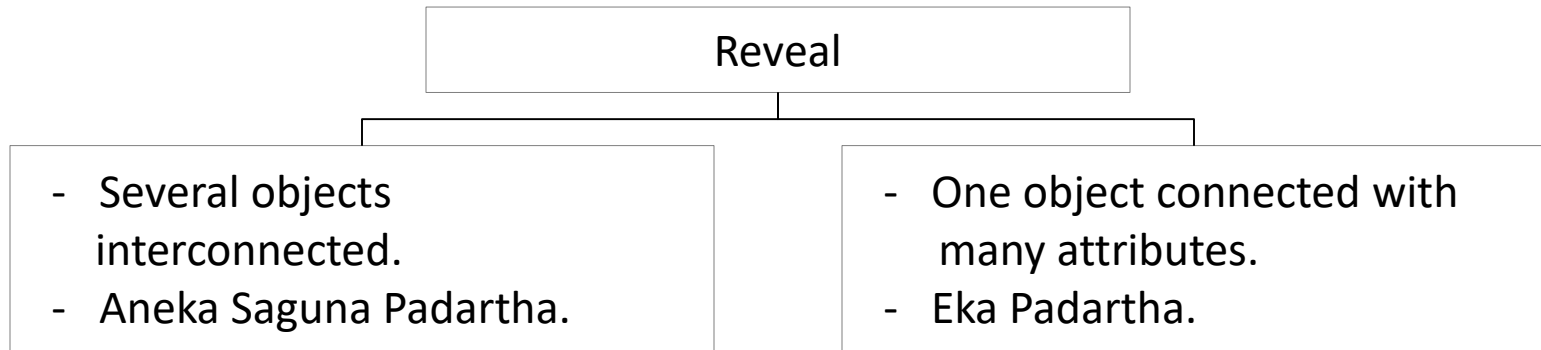
- All sentences.

d) Vakyartham Gamayati :

- Reveal sential meaning.

e) Samsargatmakam :

- Give relational meaning.



- Nirguna Padartha can never be revealed by words.

f) Ataha Samsargatmakam Aham Brahmeti Vignaya :

- Hence in Naishkarmya Siddhi, will get only book knowledge of I am Brahman.
- It is relational knowledge, Paroksha Jnanam gained in class.

g) Nididhyasanam Kuryat :

- Later meditate on Aham Brahma Asmi.
- How long to meditate?

h) Yavatu :

- Until another knowledge takes place, realisation, enlightenment Aparoksha, Sakshat Kara mystical flow.

i) Vakarthata Vishaya Bodhataha :

- Unless superior realisation takes place.

j) Pratyagatmana Vishaya :

- Dealing with inner self, Nirvisesha Jnanam.
- Previously Savisesha Jnanam.
- How do I know I have gained or not?

Sankhya Sutra :

- Rijjam Tara Tatra Prajnya.
- In Nirvikalpaka Samadhi, person abides in Atma and extraordinary Atma Jnanam takes place.
- Sankhya / Yoga – talk of Dvaita Atma in Nirvikalpaka Samadhi.
- In Advaita experience how am I to know it is the intended experience of the scriptures?

k) Sama Abhijayate :

- Mystic experience will rise.

l) Tasmāt Eva Vignaya :

- Only with that is enlightenment, realisation.

m) Kaivalyam Apnoti :

- After that one attains Moksha, till then continue Journey.

Purva Pakshi Portion :

- From Yat Kinchit till iti.

Sureshvaracharya :

n) Tan Nirakaranaya :

- To negate this theory of mystical experience.

o) Idam Uchyate :

- Following sloka.

Verse 9 :

सामानाधिकरण्यादेः घटेतरखयोरिव ।

व्यावृत्तेः स्यादवाक्यार्थः साक्षान्नः तत्-त्वम्-अर्थयोः ॥९॥

sāmānādhikaraṇyāder ghaṭetara-khayor iva

vyāvṛtteḥ syād avākyaṛthaḥ sākṣān nas tat-tvam- arthayoḥ

The non-sentential sense dawns on us directly [from the sentence] with the removal [of the incompatible determinants] in the meanings of the words "Tat" and "tvam" by following the principle of gramatical coordination, etc., in the same way as [the oneness of ether is realized] with the removal of the incompatible determinants of the pot-ether and the other ether. [Chapter 3 – Verse 9]

- Sureshvaracharya answers Purva Pakshi contention.

Purva Pakshi :

- Sentence reveals only Savisesha Eka Vastu.

One Word	Other words
Reveals Objects	Reveal attributes

- This is generally true.
- When Samanadhi Karanya Vakyams used, above is true.

Example :

- Prapancha Pari Jataya.

Exception :

- When sentences are ingeniously composed, Aikya vyakyani, equation statements, 2 objects are equated as one.
- 2 objects are introduced, both have attributes.
- When equation takes place, sentence made in such a way, that attributes get cancelled by each other.

Example :

i) Sunda Upasundan Nyaya in Purana :

- Bagawan took form of a beautiful girl who was sought by 2 men.
- Both kill each other, Paramatma Nirguna Sunda Remains.

ii) Soyam Devadatta :

Past Devadatta / Omkarananda	Present Devadatta / Omkarananda
<ul style="list-style-type: none">- Past physical features.- That external Swami.	<ul style="list-style-type: none">- Present physical features.- This is external Swami.

- That Swami is this Swamy equation.
- Sentence with many words, recognising one Swami.
- At time of recognition of oneness, do you keep in mind past, present, physical features?
- Past features contradicts present features, equation will not tally.

- Intellectually do extra ordinary phenomena, drop past and present physical features, grasp oneness of Nirguna swami.
- With features, oneness illogical.
- Grasped Swami is Nirguna, featureless.
- This knowledge, Shastra calls Vyapti Matra Jnanam, individual knowledge only, Kevala Vyakti Matra Jnanam.

Example :

Gita : Dhyana Sloka

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

Prapanna-pārijātāya totravetraikapānaye
jnāna-mudrāya kṛṣṇāya gītāmṛta-duhe namah 3.

Salutations to Kṛṣṇa : Who is a “tree of fulfilment” (i.e., Parijata or Kalpataru – the bestower of all desires to all those who totally surrender to Him, who has milked the Gita-nectar, the holder of Jnana-mudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection. [Dhyana Sloka 3]

- It is cumulative attribute of Krishna.
- Soyam Devadatta = Ayam Devadatta.
- That Devadatta = This Devadatta.
- Soyam and Ayam mutually cancel each other, you get Vyakti Matra Bodhaha.

- **Equation sentence called :**
Vyakti Matra Bodhaka Vakyam.
- Unique sentence.

Vedic example :

- Prakrushtap Prakasha Chandraha.
- Sankshepa Dharini – text.
- Chatur Sutri by Poornananda.
- Sentence can reveal entity without attributes by ingenious method.

One word reveals	Another word reveals
One set of attributes	Another set of attributes

- Attributes mutually cancel one another.
- Tvam Pada Gunas cancel Tat Pada Gunas.

Tat	Tvam
Reveals Paramatma with superior attributes	Reveals Jivatma with inferior attributes

Asi :

- Joins them and reveals attributeless Atma, separate common entity, like grasped swami.

- We can understand Aham Nirvisesha, Nirguna Chaitanyam Asmi without Sarvagyatvam, Alpagyatvam.
- It is possible.
- Sureshvaracharya takes pot space example.
- Ghatakasha Mahakasha Asti.
- Pot space is identical with total space.

Ghatakasha	Mahakasha	Asti
<ul style="list-style-type: none"> - Small - Jivatma with Body / Mind. - Sunda 	<ul style="list-style-type: none"> - Big - Paramatma with Prapancha - Upasunda Nyayena, attributes knocked out. 	<ul style="list-style-type: none"> - Both Akasha are identical. - Grasped by intellect as Nirguna. - Similarly, Sat Chit Atma revealed as one Nirguna Atma.

- Unique sentence reveals Akasha free from Ghatatvam and Mahatvam.
- Similarly Tat Tvam asi can reveal Aham Nirvisesha Brahma Asmi.
- This understanding is Sakshat Kara, Aparoksha Jnanam.
- No separate meditation, mystical experience required.
- When I know I am Nirvisesha Brahma, I am liberated.
- Sravanena Sakshatkara Sambavati, have self respect.
- No book knowledge, have real knowledge.

- Come to binary format.
- Don't wait for practical experience to change format.

Verse 9 – Meaning :

a) Grhatet Khayoho Iva :

- As in the case of Ghatakasha, Mahakasha equation.
- Kham = Akasha.

b) Itara Ghatatara Ke :

- Like equation of Ghatakasha and Mahakasha.

c) Samanadhi Karanyade :

- Samandhi Karanyam used, Mahavakya with 3rd relationship.

सामानाधिकरण्यं च विशेषणविशेष्यता ।
लक्ष्यलक्षणसंबन्धः पदार्थ-प्रत्यगात्मनाम् ॥ ३ ॥

sāmānādhikaranyam ca viśeṣaṇa-viśeṣyatā
lakṣya-lakṣaṇa-sambandhaḥ padārtha-pratyag-ātmanām

Grammatical coordination, the relation of the qualification and the qualified, the relation of the implication and the implied - these are the relations applicable to the [two] words, their meanings, and the word - meanings and the inward Self. [Chapter 3 – Verse 3]

• 3 Sambandas discussed :

- I. Vishesha Viseshyarta.
- II. Lakshana Lakshyarthe.
- III. Padartha Pratyayatmanarte

d) Tat Tvam Padartha Visesha Vyakyarthe :

- **Contradictory attributes of Tat and Tvam are mutually cancelled.**
- Prapanna Parijataya – attributes added.
- Soyam Devadatta, attributes cancel each other.
- Therefore Lakshya – Lakshana Sambanda introduced after cancelling Visesha attributes from Tat + Tvam.
- Vyavrittena – means cancelled, eliminated.
- Because of mutual nullification of Jivatma and Paramatma.

e) Avakyartaha Syat :

- We will get non-sentential meaning, non relational meaning, Nirvisesha Chaitanya Atma which can't be called Jivatma or Paramatma.
- Once you add attributes, equation will not make sense.
- We get Jivatma – Paramatma, Nirvisesha, Advaita, Sajatiya, Vijatiya, Svagata Bheda Rahita Atma Jnanam called Avakyarthaha.

f) Sakshat Syat Eva :

- Can be directly grasped.
- When person says, that Swami is this swami, at time of grasping, swami does not have past or present features.
- He is attributeless mysterious swami.
- Vyakti Matra Jnanam.

- Similarly Chaitanya Matra Jnanam.
- Syat Eva – This Jnanam is definitely possible.
- Many students have gained this knowledge, you too can and be free.

Keno Upanishad :

नाहं मन्ये सुवेदेति नो न वेदेति वेद च।
यो नस्तद् वेद तद् वेद नो न वेदेति वेद च॥२॥

*Naham manye suvedeti no na vedeti veda ca.
yo nastad veda tad veda no na vedeti veda ca.*

I do not think that I know it well. But not that I do not know; I know too. Who amongst us comprehends It both as the Not Known and as the Known – He comprehends It. [II – 2]

- It is possible “Avyakyat Syat Eva”

Revision :

- After removing obstacles of Atma – Anatma Viveka, one has to come to Mahavakya Vichara.
- **Understanding Mahavakya, is the only source of Aparoksha Jnanam of Atma.**

Refer :

Purva Pakshi :

- Chapter 1 – Verse 67 – Introduction.

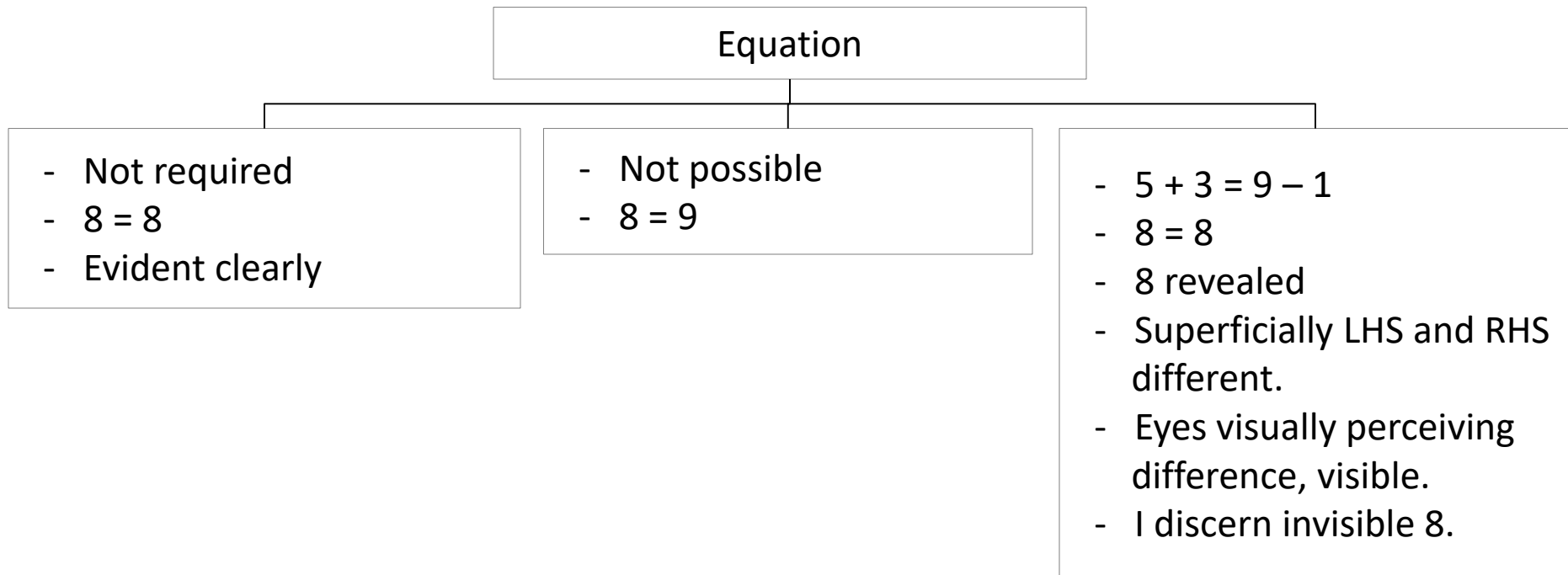
एवमुपसंहते केचित् स्वसम्प्रदायबलावष्टम्भात् आहुः, यदेतद्वेदान्तवाक्यात्
 "अहं ब्रह्म" इति विज्ञानं समुत्पद्यते, तन्नैव स्वोत्पत्तिमात्रेण अज्ञानं निरस्यति ।
 किं तर्हि ? अहन्यहनि द्राघीयसा कालेन-उपासीनस्य सतो भावनोपचयात्
 निःशेषम् अज्ञानमपगच्छति "देवो भूत्वा देवानप्येति" इति श्रुतेः । अपरे तु
 ब्रुवते, वेदान्त-वाक्य-जनितम् "अहं ब्रह्म" इति विज्ञानं संसर्गात्मकत्वात्,
 आत्मवस्तु-याथात्म्यावगाही एव न भवति । किं तर्हि ? एतदेव गङ्गास्रोतोवत्
 सततं अभ्यस्यतोऽन्यदेव अवाक्यार्थात्मकं विज्ञानान्तरं उत्पद्यते । तदेव
 अशेषाज्ञान-तिमिरोत्सारी इति, "विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः" इति श्रुतेः
 इति । अस्य पक्षद्वयस्य निवृत्तये इदमभिधीयते ।

*evam upasamhṛte kecit sva-saṁpradāya-
 balāvaṣṭambhād āhur yad etad vedānta-vākyād ahaṁ
 brahmeti vijñānaṁ samutpadyate tan naiva svotpatti-
 mātrenājñānaṁ nirasyati. kiṁ tarhi. ahany ahani
 drāghīyasā kālenopāsīnasya sato bhāvanopacayān
 niśśeṣaṁ ajñānaṁ apagacchati “devo bhūtvā devān
 apyēti” iti śruteḥ. apare tu bruvate vedānta-vākya-
 janitam ahaṁ brahmeti vijñānaṁ saṁsargātmakatvād
 ātma-vastu-yāthātmyāvagāhy eva na bhavati. kiṁ
 tarhi. etad eva gaṅgā-sroto-vat satatam abhyasyato
 ’nyad evāvākya-rthātmakaṁ vijñānāntaram utpadyate.
 tad evāśeṣājñāna-timirotsārīti “vijñāya prajñāṁ
 kurvīta brāhmaṇaḥ” iti śruter iti. asya pakṣa-
 dvayasya nivṛttaya idam abhidhiyate.*

When we thus conclude, there are those who on the strength of their own tradition say that the knowledge, “I am Brahman,” which arises from the Vedanta text does not remove ignorance by its mere origination. What then? One who practises meditation every day for a long time can get rid of all ignorance by the accumulated strength of meditation, as shown by the Sruti text, “Becoming (knowing) god, he attains the gods.” Some others maintain that since the knowledge, “I am Brahman,” which has risen from the Vedanta text is relational, it does not at all apprehend the real nature of the Self. What then? This [knowledge] itself, when it is continuously meditated upon [without any break] like the stream of the Ganga produces in a person another knowledge which is different [from it] and which is non-sentential. That alone destroys the entire darkness of ignorance, as shown by the Sruti text, “The Brahmana, after knowing it, should attain direct knowledge”. For the refutation of these two views, this is stated. [Introduction – Verse 67]

- Sureshvaracharya answers Purva Pakshi in Chapter 3 – Verse 9.
- In the equation Vakyam, there can be mutual cancellation of attributes of used objects.

- One attributeless entity can be revealed through equation.
- **When Jivatma, Paramatma equated, one Atma is revealed as Brahman – which is free from Jivatvam and Paramatvam attributes.**
- Attributeless, Atma can be revealed through a sentence even though a sentence may have many words.
- Many words can reveal non-dual reality.
- Example : Equation



- I remove $5 + 3 = 9 - 1$ all 7 signs visible, incidental attributes and discern, Eka Aksharam Brahma – 8.

- Reject incidental visible attributes.
- All plurality disappears, only one Akhanda Ashta Aksharam.
- 8 – left out called Avakyartha, nonsentential meaning of attributeless nondual Brahman, Atma.
- Atma alone remains, when Jivatvam and Paramatvam attributes are removed.

• **We may conclude that when all attributes are removed, nothing left behind, like Visishta Advaitin.**

- Visishta Advaitin does not accept Nirguna Vastu.
- According to him Nirguna Vastu is a bluff.
- **Example – Panchadasi – Vidyaranya :**

Suppose you go to empty room, remove, Air, light... what is there? There is nothing.

• **What is nothing = Pure Akasha, Bava Padartha.**

- Everything removable has been removed
- What remains is objectless Akasha which is called nothing.

- **Pure Akasha is one of the 5 Butas, Bava Rupa, positive entity, subtlest matter.**
- **We name pure Akasha as nothing in worldly context.**
- **Nothing remains = Pure Akasha, positive entity.**
- **In Vedanta also :**

Nothing means pure existence, consciousness which is Bava Rupa Padartha, positive entity.

- **Therefore you have to know this nothing entity called Sat – Chit Brahman – Pure Existence, consciousness.**
- Don't say nothing and walk off from me.
- Hold on to nothing, ultimate reality, knowing which you get liberated.
- **In Vedanta, nothing means pure existence.**
- Drop Jivatma, Paramatma attributes and reveal Atma during Sravanam itself.
- Both attributes get mutually cancelled, need not sit in Samadhi, not required for Advaita Jnanam – Aham Brahma Asmi.

Anvaya :

- Ghata Tara Eva Samanadhi Karanya Iva, Tat va Arthayoho Virudhamsha Vyavrutte Avakyarthaha Sakshat Syat.
- Aparoksha Jnanam is possible for us during Sravanam itself.
- This theory is called – “Shabda Aparoksha Vada”.
- Teaching which claims Aparoksha Jnanam during Sravanam itself and not in Samadhi.

Verse 10 – Introduction :

कुतोऽवाक्यार्थोऽवसीयत इति चेत् , तत्प्रतिपत्त्यर्थं
विशेषण-विशेष्ययोः सामर्थ्योक्तिः ।

*kuto 'vākyaārtho 'vasiyata iti cet tat-pratipatty-arthaṃ
viśeṣaṇa-viśeṣyayoḥ sāmārthyoktiḥ*

If it be asked, "How is the non-sentential sense known?" the capacity of the relation between the qualification and the qualified is explained to facilitate the understanding of this point. [Introduction – Chapter 3 – Verse 10]

- Same idea in Chapter 3 – Verse 2.

तत्पदं प्रकृतार्थं स्यात् त्वं पदं प्रत्यगात्मनि ।
नीलोत्पलवत् एताभ्यां दुःख्यनात्मत्ववारणे ॥ २ ॥

*tat-padaṃ prakṛtārthaṃ syāt tvam-padaṃ pratyag-ātmani
nilotpala-vad etābhyāṃ duḥkhy-anātmatva-vāraṇe*

The Word "that" refers to the topic under discussion. The word "thou" means the Self. As in the case of the sentence "the blue lotus," "being subject to suffering" and "not-being-the-Self" are removed by these two words. [Chapter 3 – Verse 2]

- Mutual cancellation of contradictory attributes.

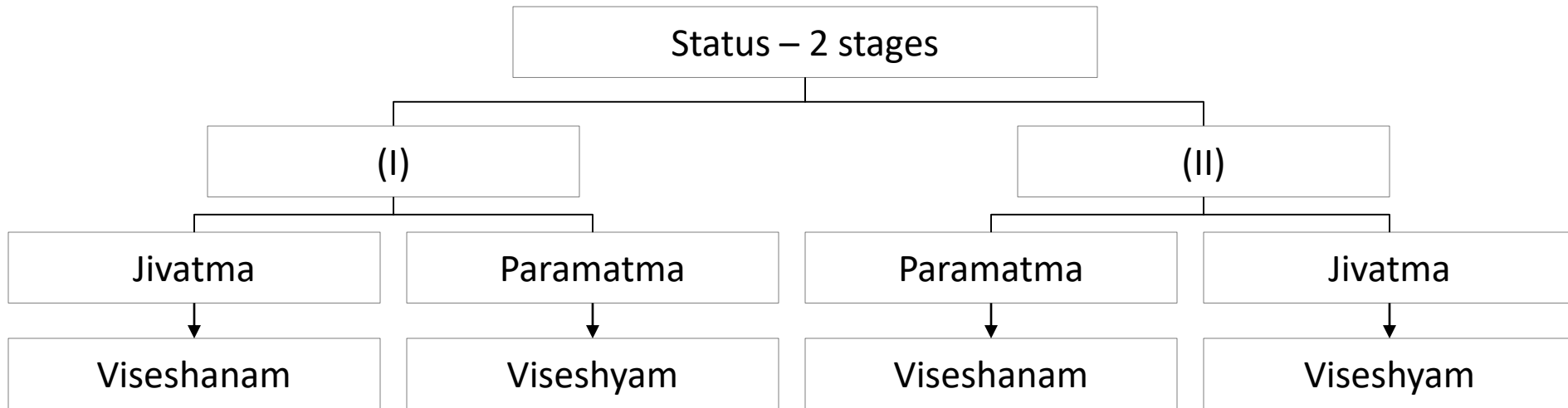
3 stages of Mahavakya Vichara

(I) Samanadhi Karanya
Sambanda

(II) Viseshana – Viseshya
Bava Sambanda

(III) Lakshya Lakshana
Sambanda

- Here Sureshvaracharya dwelling on 2nd stage.
- When you listen to Jivatma Paramatma Aikyam, initially Jivatma becomes Adjective of Paramatma and Paramatma becomes Adjective of Jivatma.
- This is direct primary meaning of Jivatma Paramatma Aikyam.
- **Jiva status given to Paramatma and Paramatma status given to Jivatma.**



- Statuses are mutually exchanged between Jivatma and Paramatma.
- When Mutual statuses are exchanged, some of the attributes will have to be knocked off.
- What are knocked off attributes?
(Like in Wimbledon tennis match – knock off series to reach finals)
- What is the function of Viseshanam and how they knock off.
- Samarthyam – what is knock off power? Carefully listen.

Verse 10 :

निर्दुःखित्वं त्वमर्थस्य तदर्थेन विशेषणात् ।
प्रत्युक्ता च तदर्थस्य त्वंपदेनास्य सन्निधेः ॥ १० ॥

*nirduḥkhitvaṁ tvam-arthasya tad-arthena viśeṣaṇāt
pratyaktā ca tad-arthasya tvam-padenāsyā sannidheḥ*

Being free from suffering is said of the jiva which is the meaning of "tvam", since it is qualified by [Brahman which is] the meaning of "tat". Inwardness is said of Brahman which is the meaning of "tat" through the proximity of [the jiva which is] the meaning of "tvam".
[Chapter 3 – Verse 10]

I) Initially Jivatma serves as the Viseshyam and Paramatma is the Viseshanam.

- Paramatma joins Jivatma.

Example :

Blue	Lotus
- Viseshanam	- Noun - Viseshyam

- At the time of Sravanam of Mahavakyam Jivatma is approached by Paramatma as Viseshana – and Parmatma status joins.

2 Stages :

(I) Paramatma – Jivatma	(II) Jivatma – Paramatma
<ul style="list-style-type: none"> - Viseshanam – Viseshyam - Tatu – Joins Tvam - Knocks off Dukhitvam in Jiva. <p>Taittiriya Upanishad : Brihu Valli</p> <ul style="list-style-type: none"> - Anando Brahmeti Divya Jnanat... [3-6-1] 	<ul style="list-style-type: none"> - Viseshanam – Viseshyam - Adjective of Paramatma joins Jivatma. - Some attribute from Paramatma knocked off.

Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
 आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
 आनन्देन जातानि जीवन्ति ।
 आनन्दं प्रयन्त्यभिसंविशन्तीति ।
 सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
 स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
 महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat I
 anandaddhyeva khalvimani bhutani jayante I
 anandena jatani jivanti I
 anandam prayantyaabhisamvisantiti I
 saisa bhargavi varuni vidya parame vyoman pratisthita I
 sa ya evam veda pratitisthati, annavannado bhavati I
 mahan bhavati prajaya pasubhirabrahmavaracasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

(I) Paramatma – Jivatma	(II) Jivatma – Paramatma
<ul style="list-style-type: none"> - Original form of Ananda is in Paramatma as intrinsic nature. - Dukha attribute handed over from me – to Anatma. - From Sthula, Sukshma, Karana Shariram to Mithya Ishvara. - Enter into Binary format, clasp rejection. - I am Sakshi, witness of Dukham of Anatma. - I myself am Ananda Atma Brahma Putcham Pratishtha. - Never say – “I am miserable to Swami”. - Misery knocked off from me, not in Δ format. - I have no sorrow. 	<ul style="list-style-type: none"> - Paramatma has unwanted attribute which makes me Samsari. - Paramatma is remote object to be meditated upon and reached in Vaikunda by Shukla Gathi. - Remoteness, objectness given to Paramatma because of Ignorance of Moola Avidya. - Paramatma is remote, object other than me status given to Paramatma (Blunder). <p>Chandogya Upanishad :</p> <ul style="list-style-type: none"> - Aitadmayam idagum sarva.... [6-8-7]

Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

*Sa ya eṣo'ṇimaitadātmayamidam sarvaṁ tatsatyam
sa ātmā tattvamasī śvetaketō iti bhūya eva mā
bhagavānvijñāpayatviti tathā somyeti hovāca.*

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6 – 8 – 7]

a) Tad Arthana Viseshanat :

- Because of Adjective, attribute provided by Paramatma, meaning of Tat.
- Because of Qualification of Jivatma status with Paramatma status by Tad Pada occurs in Mahavakya in Samanadhi Karanyam with Tvam Pada.
- Because of that, inferior attributes Tvam Arthasya for Jivatma knocked off.
- By bringing Paramatma status, I get Nirdukhityam status.
- Status I am sorrowful, Samsari is knocked off, you enter Binary format.
- This is 1st stage, “Tad Pada Operation” Takes place.

2nd : Reverse process

- Paramatma is not inside, outside, near, far away from Jivatma.
- No prepositions used hence Samanadhi Karanya Vakyam.
- Not Antaryami, not proximate to you.
- Paramatma is you, Tatu Tvam Asi – 9 times repeated.
- Drop idea Paramatma is my goal, remote, object.
- Wrong attributes of Paramatma in my mind are knocked off.
- **Say :**
 - I am Paramatma, Ananda, Mukta.
- Moksha not goal for me.
- I will never look upon myself as Sadhaka, Mumukshu.

- Sadhanatva Nivritti takes place.

b) Tvam Padena Asya Sannide :

- Because of qualification of Paramatma with Jivatma status.

Jivatma	Paramatma
<ul style="list-style-type: none"> - Becomes Viseshanam - Jivatma attribute joins Paramatma. 	<ul style="list-style-type: none"> - Becomes Viseshyam - Knock off 3 attributes of remoteness, reaching, objectivity from Paramatma.

c) Pratyakta :

- Selfhood, intimacy, one-ness, Aikyam comes, inwardness comes.
- Before I was looking up to Bagawan to take me away from house Problems.
- No question of taking, never look outward.

d) Kinchit Dheerah Pratyag Atmanam Aikshatu Avruta Chakshu Amrutasya Michhan :

- Paramatma becomes me.
- Remoteness of Paramatma removed.
- Samsara of Jivatma removed what is left behind?
- Non remote, Asamsari, left behind.
- How many I's?

e) Advaitam :

- Where is the problem? Confusion?
- In worldly context, we say nothing is there and space not recognized.
- Understanding space requires Sukshma Buddhi.
- Non tangible, non-visible, soundless, formless, colourless entity is space.
- Require sensitive mind to understand space which you say is nothing.
- In Advaitam, don't reject Vedanta buy saying nothing is there.
- Like space not nothing, Atma is something pure, objectless, attributeless, existence, consciousness.
- To comprehend space or Atma will require time.

Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्नया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- Nothing has something, something is the only thing in this universe as pure ultimate existence, consciousness, happiness, I, Brahman, worth knowing, knowing which is called Moksha.

f) Asya Tadarthasya Tvam Padoho Sannide :

- Proximity, qualification of Jivatma transferred to Paramatma.

Verse 11 – Introduction :

उक्तं सामानाधिकरण्यं विशेषण-विशेष्यभावश्च
सङ्क्षेपतः । अथ लक्ष्यलक्षण- व्याख्यानाय आह ।

*uktaṁ sāmānādhikaraṇyaṁ viśeṣaṇa-viśeṣya-bhāvaś ca
saṁkṣepato 'tha lakṣya-lakṣaṇa-vyākhyānāyāha*

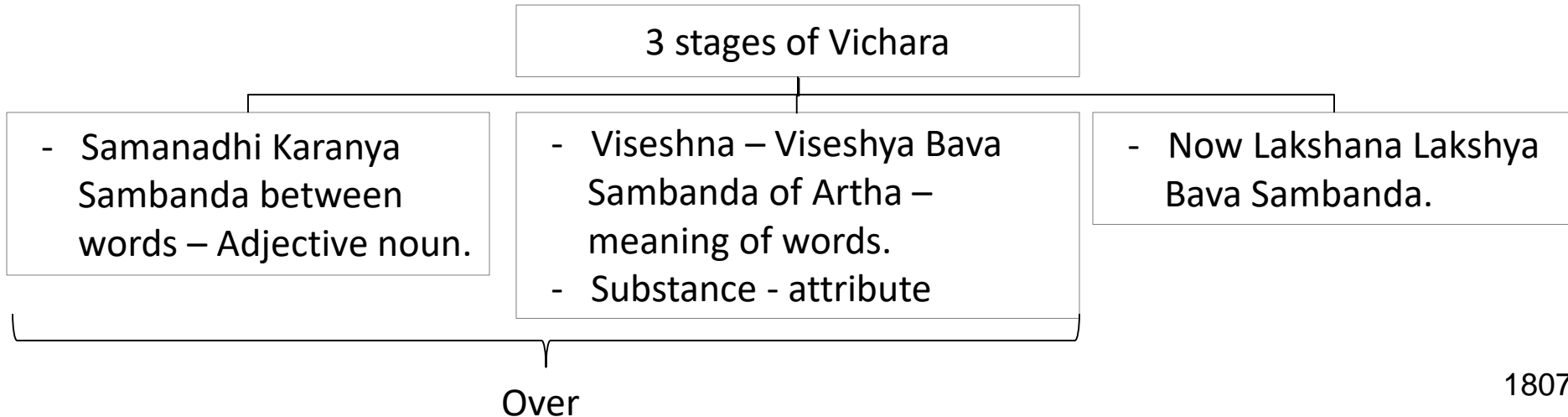
The relation of grammatical coordination as well as the relation of the qualification and the qualified has been explained briefly. Then, with a view to explain the relation of the implication and the implied, the following is said. [Introduction – Chapter 3 – Verse 11]

- We are seeing 3 stages of Mahavakya Vichara, 2 stages over – now 3rd stage of verse 3.

सामानाधिकरण्यं च विशेषणविशेष्यता ।
लक्ष्यलक्षणसंबन्धः पदार्थ-प्रत्यगात्मनाम् ॥ ३ ॥

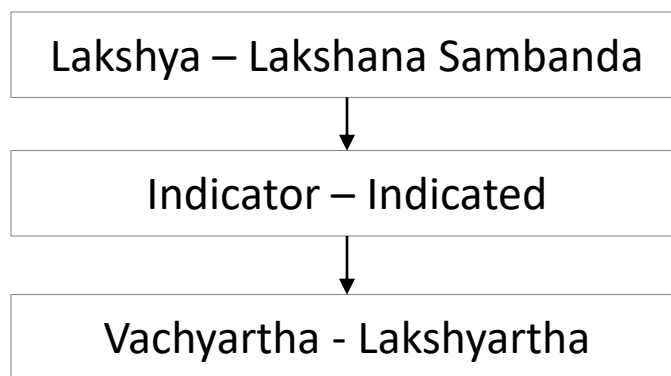
*sāmānādhikaraṇyaṁ ca viśeṣaṇa-viśeṣyatā
lakṣya-lakṣaṇa-saṁbandhaḥ padārtha-pratyag-ātmanām*

Grammatical coordination, the relation of the qualification and the qualified, the relation of the implication and the implied - these are the relations applicable to the [two] words, their meanings, and the word - meanings and the inward Self. [Chapter 3 – Verse 3]



- How it works?
- Verse 3 is Sutra sloka others, Vyakhyana sloka, elaboration.
- Chapter 3 - Verse 3 often quoted.
- More elaboration in Vedanta Sara of Sadananda.
- How it functions with lot of examples.

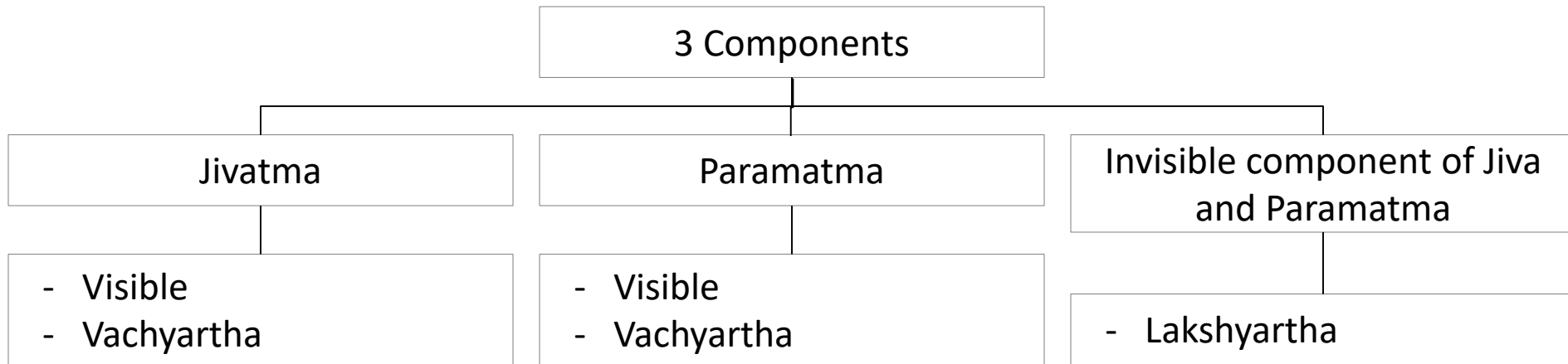
Here :



5 + 3 & 9 – 1 = See Visible component	8 = Know non visible component
<ul style="list-style-type: none"> - Indicator - Don't remain in Visible component of LHS or RHS - Vachyartham 	<ul style="list-style-type: none"> - Indicated - Come to Lakshyartham

- Relationship between visible and visible component is called Lakshya – Lakshana Sambanda.

Similarly :



- Don't stay with visible Vachyartham component, go to Lakshyartham non-visible, Nirguna Atma.
- This is Lakshya – Lakshana Sambanda between Vachyartham and Lakshyartham.

a) Vyakyanaha :

- I am going to comment upon Vachyartham and Lakshyartham.
- Why we require elaboration?
- Because there is a law of language.

Purva Pakshi :

- Expert in language and analysis.
- Sureshvaracharya expert in introducing nonexistent.
- Purva Pakshi Objects and says that is not there.
- Discussion required for advanced students.

Upanishad says :

- Vachyartham and Lakshyartham should have some connection.
- Can't go to unconnected Lakshyartham.
- Jahati, Ajati, Baga Tyaga Lakshanam.

Example :

- There is concert of Maharajapuram (Place) today.

Place	Lakshyartham
- Vachyartham	- Person native from, Maharajapuram not Micheal Jackson.

- There is a law given to interpretation.
- When you give up Vachyartham Jivatma + Paramatma with attributes and come to Lakshyartham attributeless Atma, what is connection?

Vachyartham	Lakshyartham
- Primary meaning - Jivatma – inferior attributes - Paramatma – superior attributes	- Attributeless Atma / Brahman - Asanga Chaitanyam - Relationless - No connection with anything

Purva Pakshi : Objection

- Panchadasi – 1st chapter.
- How Lakshyarthā Sambandā of Jivatma – Paramatma from Vachyarthā?
- Brahman



Lakshyarthā – Brahma will no more be Asanga, will become Sasanga Brahman.

Purva Pakshi :

- Therefore Lakshyarthā not possible.

Sureshvaracharya :

- There is a peculiar relationship between Brahman Adhishtanam and Saguna Jiva, Saguna Paramatma and Nirguna Brahman.

Revision : Verse 11

Sutra Sloka :

सामानाधिकरण्यं च विशेषणविशेष्यता ।
लक्ष्यलक्षणसंबन्धः पदार्थ-प्रत्यगात्मनाम् ॥ ३ ॥

sāmānādhikaranyam ca viśeṣaṇa-viśeṣyatā
lakṣya-lakṣaṇa-sambandhaḥ padārtha-pratyag-ātmanām

Grammatical coordination, the relation of the qualification and the qualified, the relation of the implication and the implied - these are the relations applicable to the [two] words, their meanings, and the word - meanings and the inward Self. [Chapter 3 – Verse 3]

- 3 stages of Mahavakya comprehension, then only Aparoksha Jnanam possible at time of Sravanam itself.
- No separate meditation is required for Gaining Aparoksha Jnanam.

1st Stage :

- Samanadhi Karanya Sambanda between Tat – Tvam without preposition.

2nd Stage : Vishesanam Vishesya Sambanda

Vishesanam	Vishesya
Paramatvam is Vishesanam	Tatu for Jivatma Tvam

- Similarly Tvam Jivatma is Vishesanam for Paramatma Tat.
- How to understand this?
 - i. Jivatma is Vishesanam of Paramatma. Means Jivatma status qualifies Paramatma status.
 - ii. Paramatma status qualifies Jivatma status.
- Both statuses qualify both of them mutually.
- This is Vishesana – Vishesya Bava Sambandha.

3rd Stage :

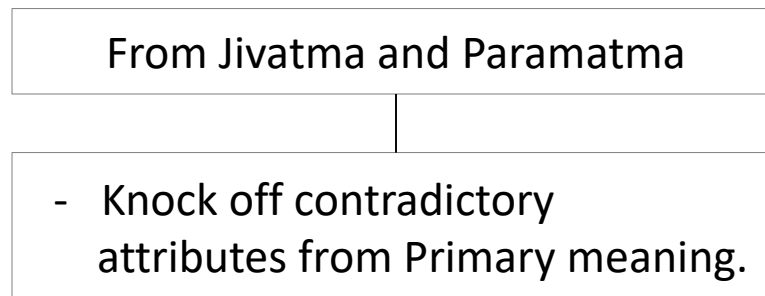
- Why we go to 3rd stage – Laksha – Lakshana Sambanda.
- When you give Jivatma status to Paramatma, and Paramatma status to Jivatma, there is a contradiction in the intellect.

Jiva	Paramatma
Sorrowful, with Samsara	Nitya Mukta

- How Jiva status can qualify Paramatma?
- Similarly how Paramatma status can qualify Jivatma.

Paramatma	Jiva
<ul style="list-style-type: none"> - Karanam - In Past - Remote place - Butatvam 	<ul style="list-style-type: none"> - Karyam - In present - Vartamanatvam

- How can past + present be equated?
- How can Karanatva status be given to Jivatma born a few years ago?
- Mutually cancel attributes.
- Therefore we are forced to go to 3rd stage.



- Paramatma – Remoteness in time.
- Jivatma – Current Dukhitvam removed.
- We have to come to new secondary meaning.
- Retain common attributes in Jivatma and Paramatma and then get Lakshya Artha.
- Travel from Vachyarthā to Lakshyarthā.
- Find Lakshya – Lakshana Sambandha.
- Primary and secondary meaning should be connected.

Vocal	Violin	Mridangam
<ul style="list-style-type: none"> - Vachyarthā - Maharajapuram Santhanam. 	<ul style="list-style-type: none"> - Lalgudi Jayaraman 	<ul style="list-style-type: none"> - Karaikudi Vaidyanathan

Lakshyarthā :

- Musicians and place have connection.
- Ashraya – Ashrita Sambanda.
- Janya – Janita Sambanda.
- From Vachyarthā, come to Lakshyarthā without limiting attributes in 3rd stage.

Purva Pakshi :

- Atma can't have Sambanda with anything in creation.
- How Atma is Lakshyarthā of anything?

- Atma – Asanga Svarupa, can't arrive at Nirguna Asanga Atma through Mahavakyam.

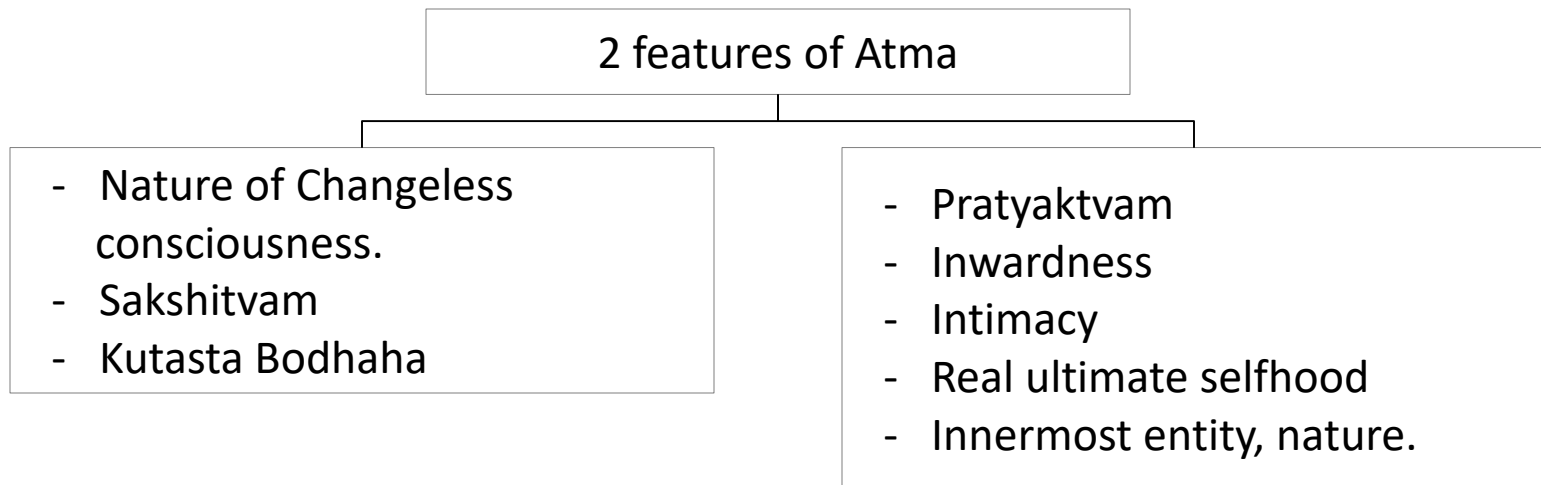
1st Chapter – Panchadasi :

सविकल्पस्य लक्ष्यत्वे लक्ष्यस्य स्यादवस्तुता ।
निर्विकल्पस्य लक्ष्यत्वं न दृष्टं न च संभवि ॥४९॥

(Objection) : If the denoted object (of That thou art i.e., Brahman) is with attributes, then it becomes unreal. Secondly, an object without attributes is neither seen nor is possible to conceive. [Chapter 1 – Verse 49]

Sureshvaracharya :

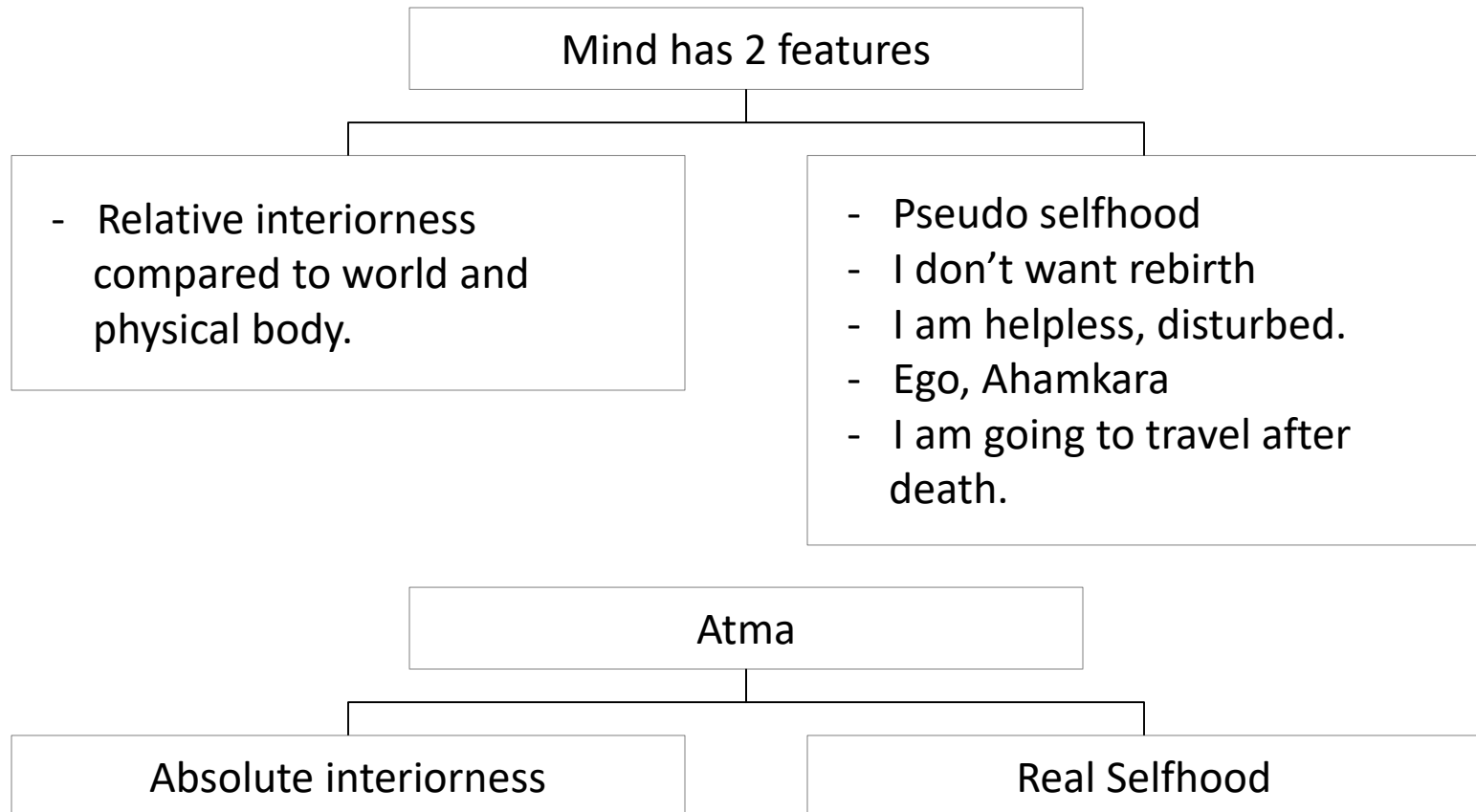
- Asanga Nirvikara Atma has 2 nonchanging essential features.



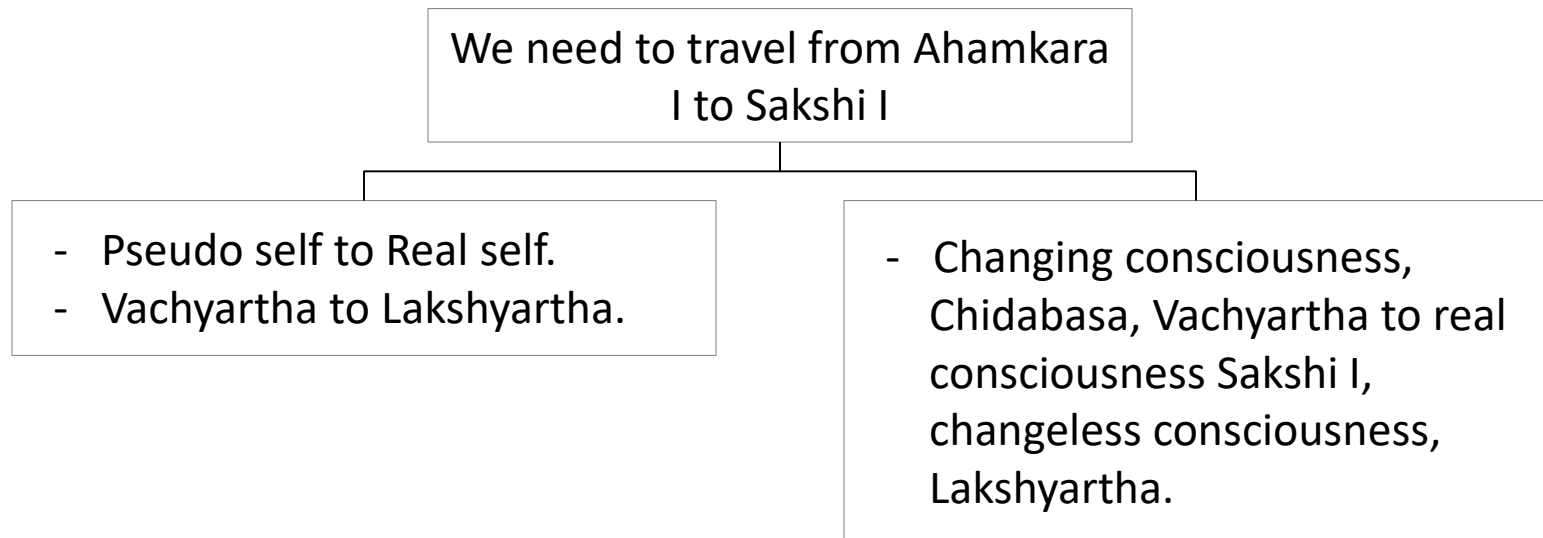
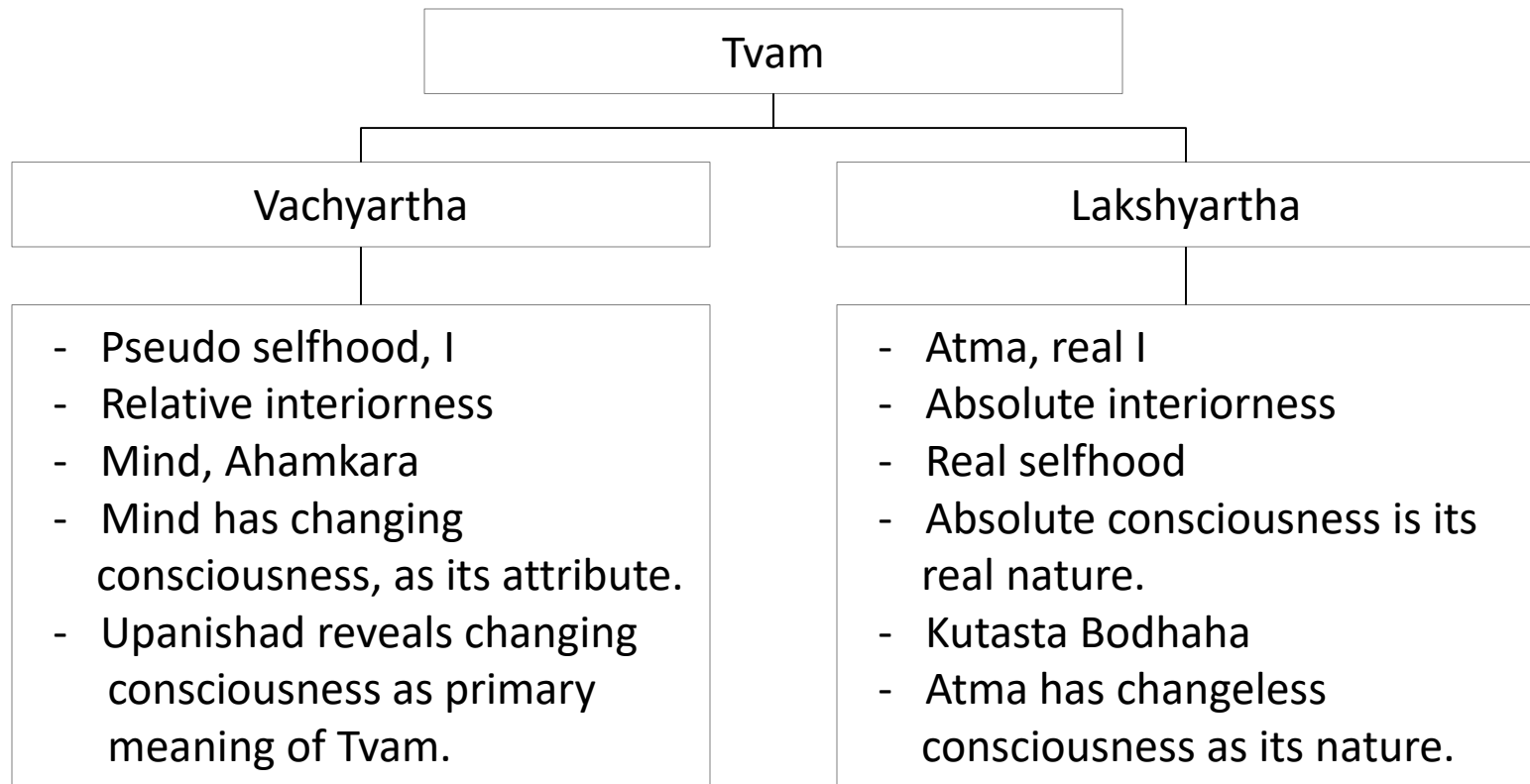
- Body – outwards – external
- Mind – inwards – internal
- Consciousness – innermost intimate – Pratyakta.
- It is this, this Atma which Mahavakya wants to reveal through Tvam.

- **Real self hood and changeless consciousness as nature of Tvam – Lakshyarth.**

- This, Upanishad is not able to reveal directly.
- It directly reveals the mind by word Tvam which is Vachyarth.
- Sruti reveals the mind first as the Vachyarth, primary meaning of Tvam.



- After coming to Vedanta, I want to escape from world, never to come back, I referred is the mind, Pseudo self.



What is the Sambanda between Atma and Mind?

Sureshvaracharya :

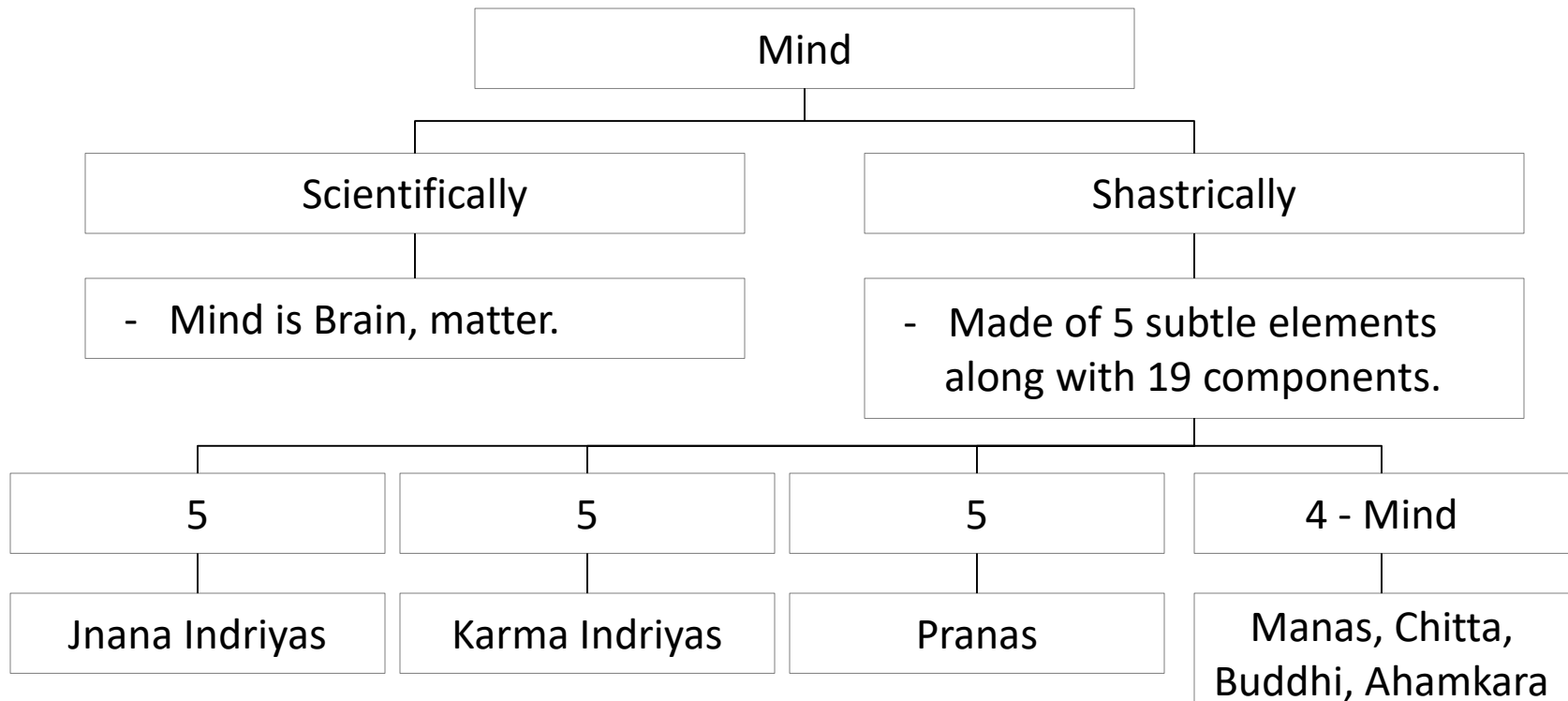
- Atma alone converts mind into Pseudo I by lending consciousness.
- Mind has no power to become false I.
- Who lends power?
- I – Atma alone lend power to mind, to become false I.
- How do I do that?
- Sureshvaracharya Analyses the process.
- Mind does not have the natural capacity to become I – the self, because mind is an external entity, an object of my experience.
- I am the experiencer Chaitanyam, consciousness, Atma, mind is experienced object like any other object in the world which is called Anatma.
- Being Anatma it does not have the capacity to become the I.

1st Qualification :

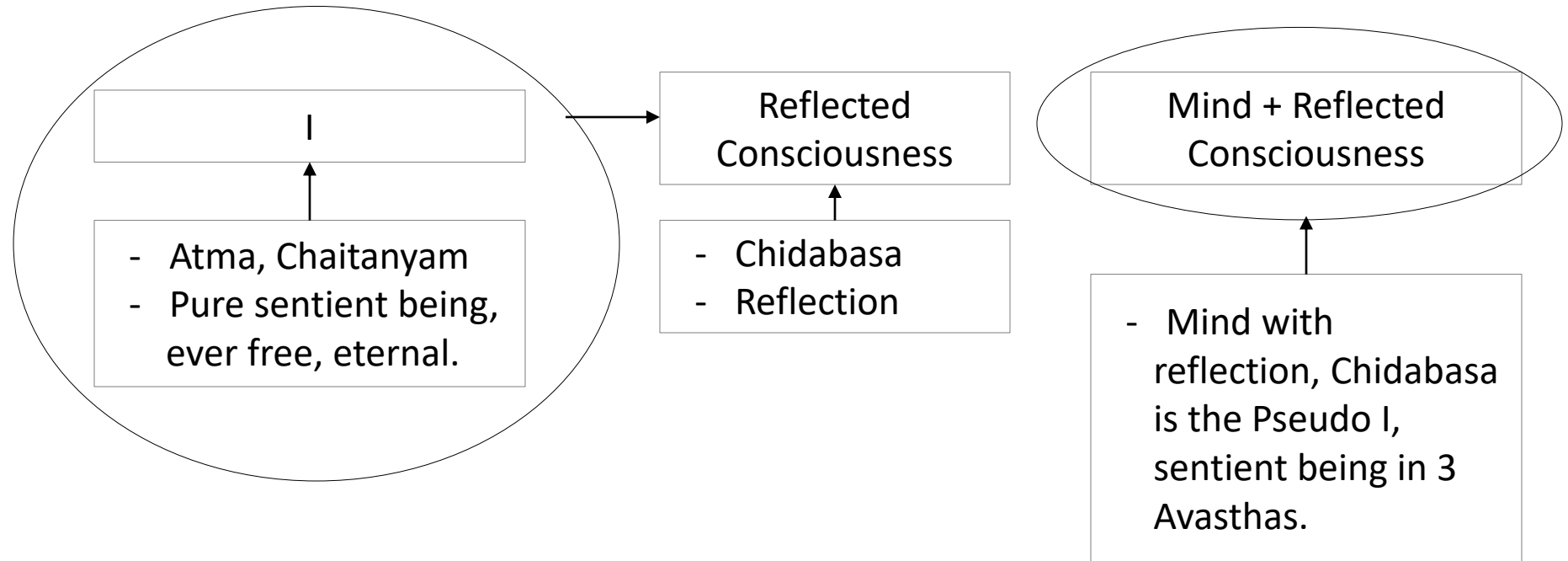
- Mind is an object – it arrives in Jagrat and disappears in Sushupti Avasta.

Atma	Mind
<ul style="list-style-type: none"> - Experiencer consciousness, Chaitanya Atma, has independent existence. - Real I. 	<ul style="list-style-type: none"> - Jagrat / Swapna / Sushupti - Anatma, Matter intrinsically. - Experienced - Has dependent existence. - Made of Pancha Buta. - Pseudo I with Borrowed consciousness from Atma.

- Mind is inert material made of Pancha Butas.
- Because of its subtlety, it is able to borrow sentiency and become Pseudo I.

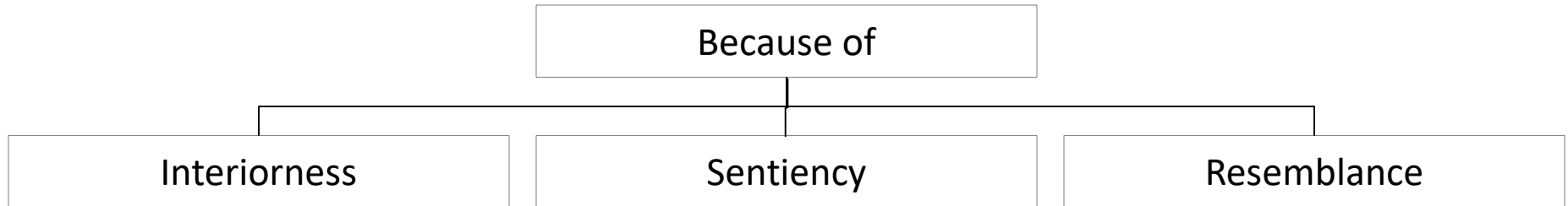


- Mind is product of Pancha Buta, hence inert matter principle. It has capacity to become Pseudo I.
- What do I do?
- I lend Chidabasa to Mind, Mind becomes sentient like Atma.

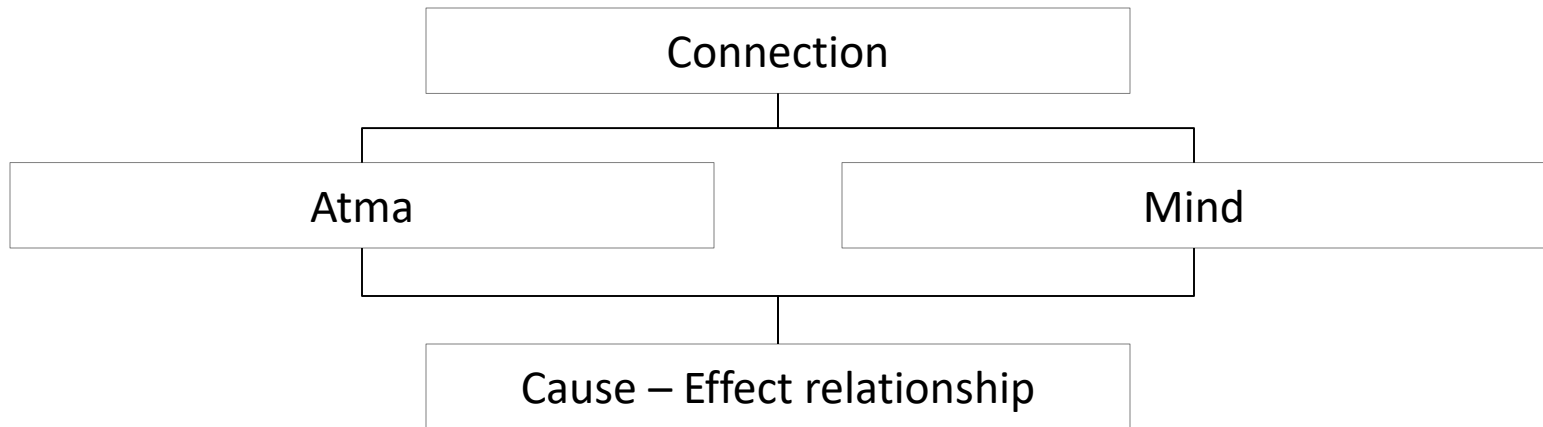


- Non sentient mind becomes sentient, bright, effulgent, divine light of consciousness like me.
- Therefore mind has resemblance to me.
- Box, clip, stone, wall, do not have resemblance to me, insentient matter.
- Mind has resemblance to me because mind is sentient.
- Who has given resemblance?

- I give resemblance to mind.
- Therefore mind is sentient, what a great donar I am?
- Mind is relatively interior to world and body.



- Mind is elevated to position of “Pseudo I”.
- Elevation is possible only because of independently existent Chit, Consciousness, who alone I am intrinsically.
- What is the connection between Atma and mind – Ahamkara?



Absolute cause – Real I – Atma	Relative causes
<ul style="list-style-type: none"> - Unique, cause - Exists independently - Hence called absolute cause. - Producer of Pseudo I. 	<ul style="list-style-type: none"> - Material cause - Always with effect. - 5 elements and world.

- How real I produces Pseudo I?
- By converting mind into a sentient entity.
- Sambanda – called Janya – Janaka Sambanda.

Cause	Effect
<ul style="list-style-type: none"> - Atma - Real I, Independent I. - Lakshyartham - Producer, Karanam 	<ul style="list-style-type: none"> - Pseudo I - Mind + Chidabasa - Vachyartham - Karyam, produced

- If Atma is Karanam, then problems come.
- Hence we call it Karya – Karana Vilakshanam, figuratively called Karanam w.r.t. mind, not real Karanam, exists independently.
- Figurative because to produce Pseudo I, it does not do anything.
- By its mere presence, mind is converted into Pseudo I because of interiorness and because of its borrowed consciousness.

- It is not extra adjective, attribute of Atma.
- Sannidya Matrena, by mere presence Atma illumines the mind and through the mind the entire universe.

Dakshinamuthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Atma is Adhishtana Karanam, Vivarta Karanam, changeless cause, not real Karanam, does not do any action.
- **Does not say :**
Oh Mind! May you become sentient from now onwards.
- By Baga Tyaga Lakshana, negate Ahamkara.
- **Atma has no location, Ahamkara has location.**
- Ahamkara disappears in Sushupti, Atma is eternal, ever there, Paramartika Satyam.

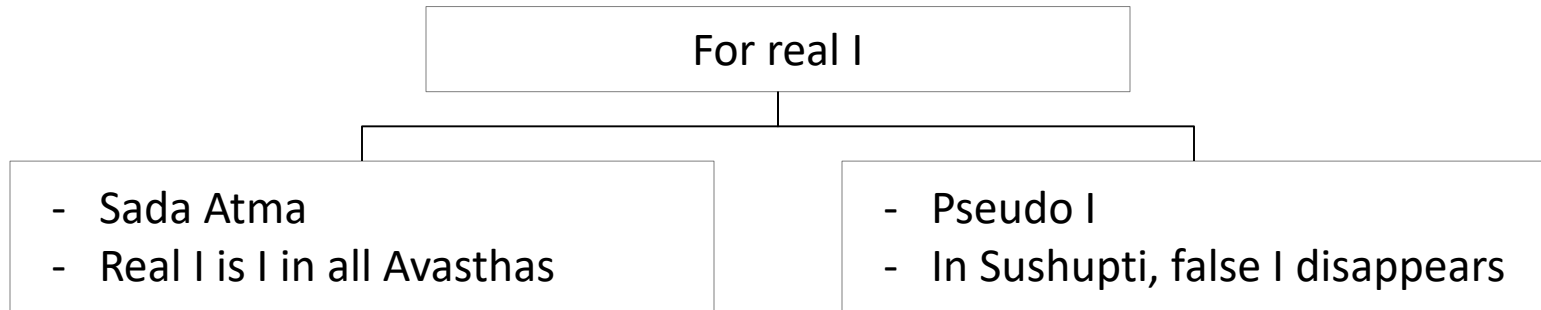
Verse 11 :

कूटस्थबोध-प्रत्यक्तवं अनिमित्तं सदात्मनः ।
बोद्धृताऽहन्तयोर्हेतुः ताभ्यां तेनोपलक्ष्यते ॥ ११ ॥

*kūṭastha-bodha-pratyaktvaṁ animittam sad-ātmanah
boddhṛtāhamṭayor hetus tābhyāṁ tenopalakṣyate*

Immutable consciousness and inwardness constitute the nature of the Self always. The Self [through its consciousness and inwardness] is the cause of the cognizership as well as the "I"-sense of the intellect. Through this relation [of cause and effect], the Self is indicated by these two [characteristics of the intellect]. [Chapter 3 – Verse 11]

a) Sada Atmana :



Satu – Atma : Chandogya Upanishad

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tas mādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

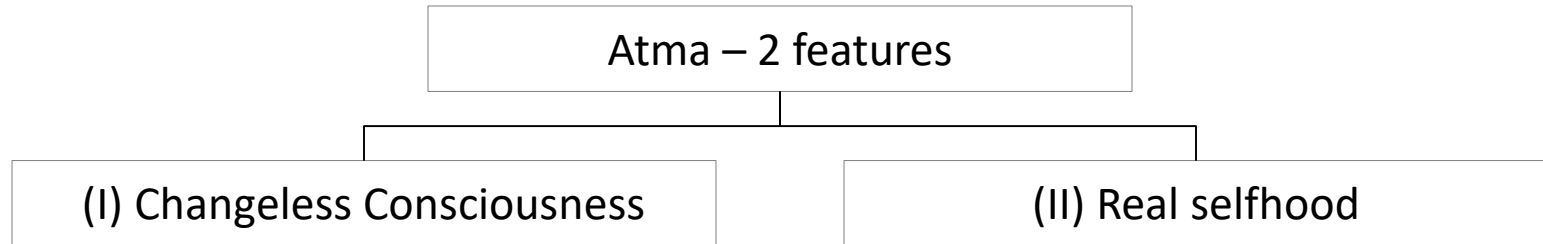
- Sad = Real self.

b) Kutasta Bodaha :

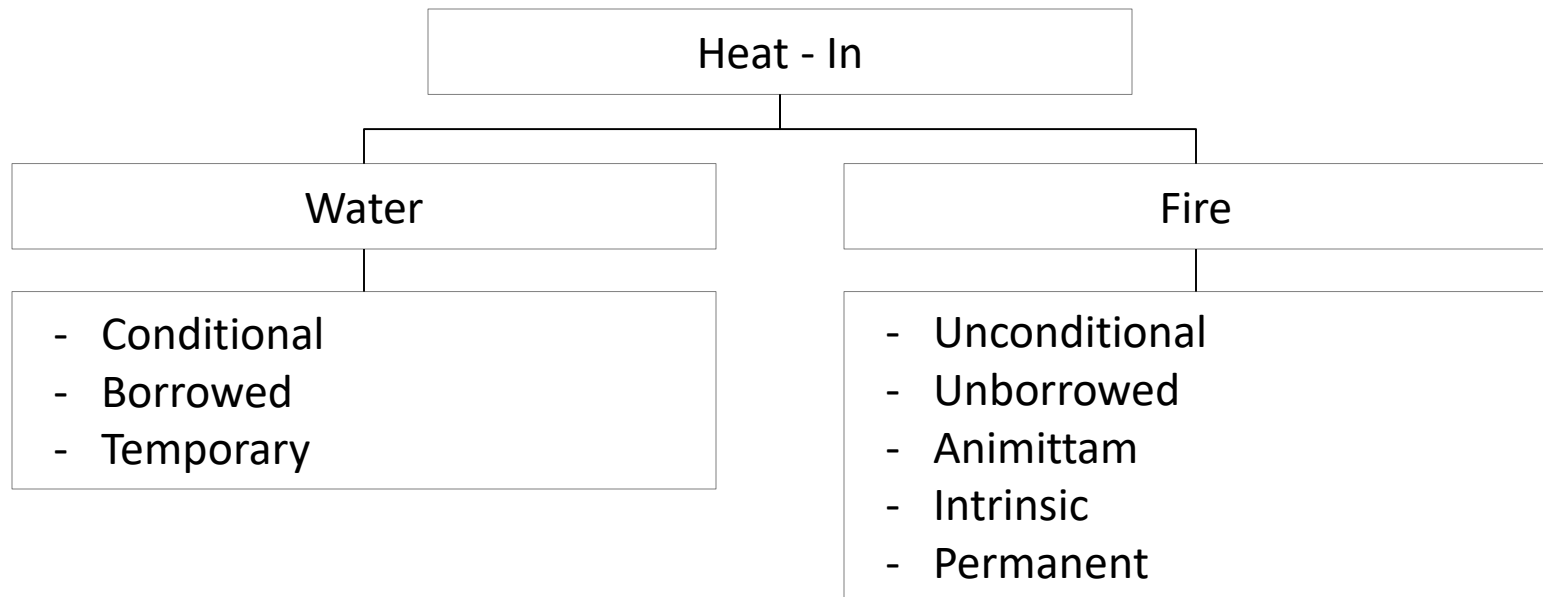
- Changeless consciousness is one attribute of Atma.

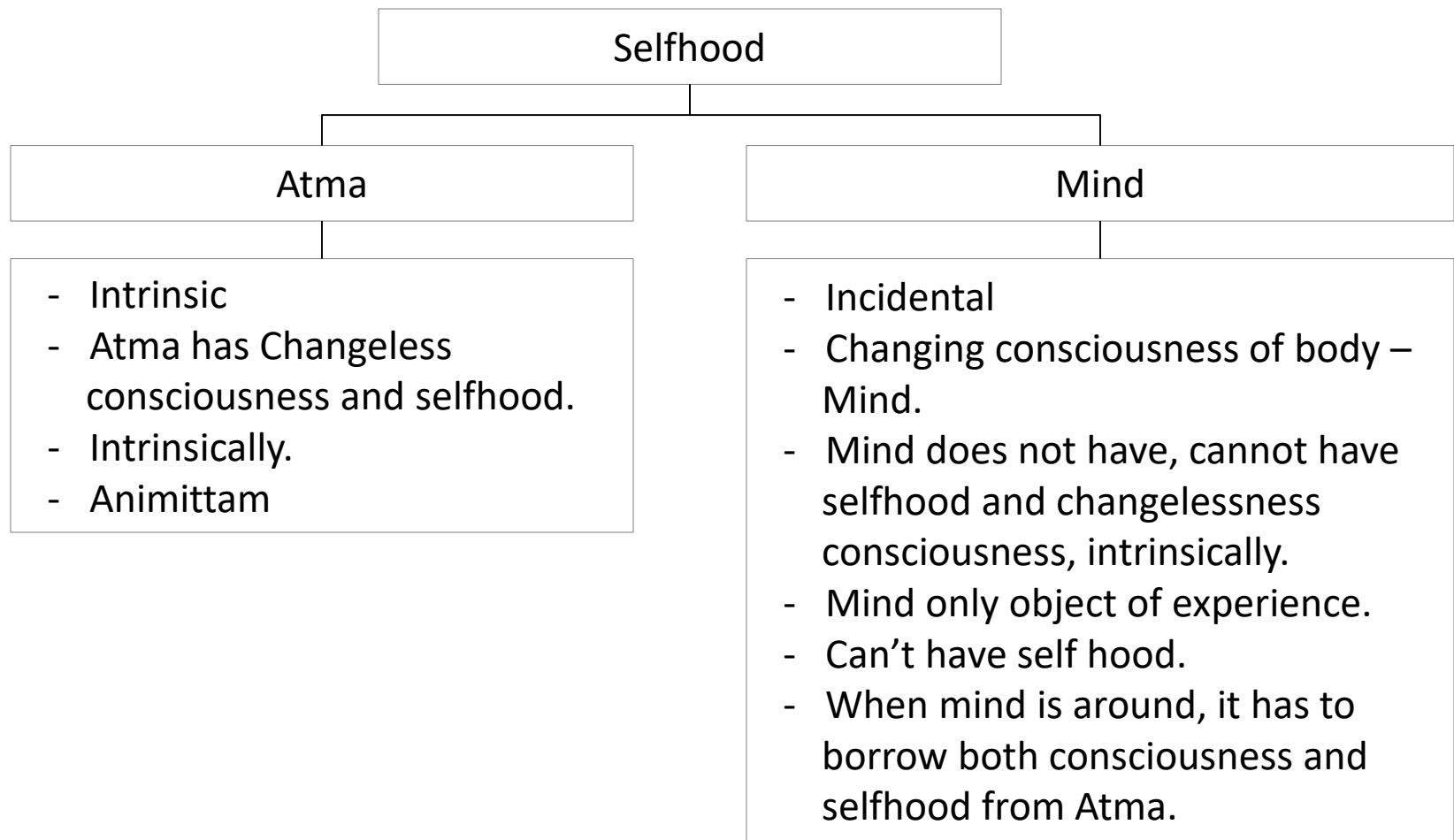
c) Pratyaktvam :

- Real absolute inwardness or real selfhood is the 2nd Nature.



- For Atma, 2 features are not Animittam, not conditional.
- For Atma, consciousness is intrinsic, not borrowed from outside.





d) Hetuhu :

- Atma is the cause for Bodhruta, for changing consciousness in the mind.

e) Bodhruta :

- Knowledgehood, changing consciousness.
- Each of these features must be assimilated well in the mind.

- Mind is able to know things only because of changing consciousness.
- Ghata Jnanam, Pata, Mata Jnanam.
- Consciousness shifts from one object to another, mind is changing, Chidabasa is changing, Reflected Consciousness changing, otherwise, you will be stuck with 1st word in class, Sada – Shiva.. While talk goes on.
- Awareness is changing, car, building, mother, child.
- Bodhruta means changing Jnanam in the mind and Ahamta, Pseudo self of the mind.

Changing Consciousness	Pseudo Self hood.
- Chidabasa	- Ego status, Ahamkara status belongs to Mind.

- Both awareness of mind and selfhood comes because I Atma am there.
- Because of me alone mind becomes ego and conscious.
- Suppose I walk out, mind will become inert Brain, without selfhood, without changing consciousness.
- Mind will loose both Pseudo I and knowing consciousness in sleep.
- Both I am lending, therefore I am Hetu.

f) Antahkaranasya bodhyataha Hanta Yeho Hetuhu Bavati :

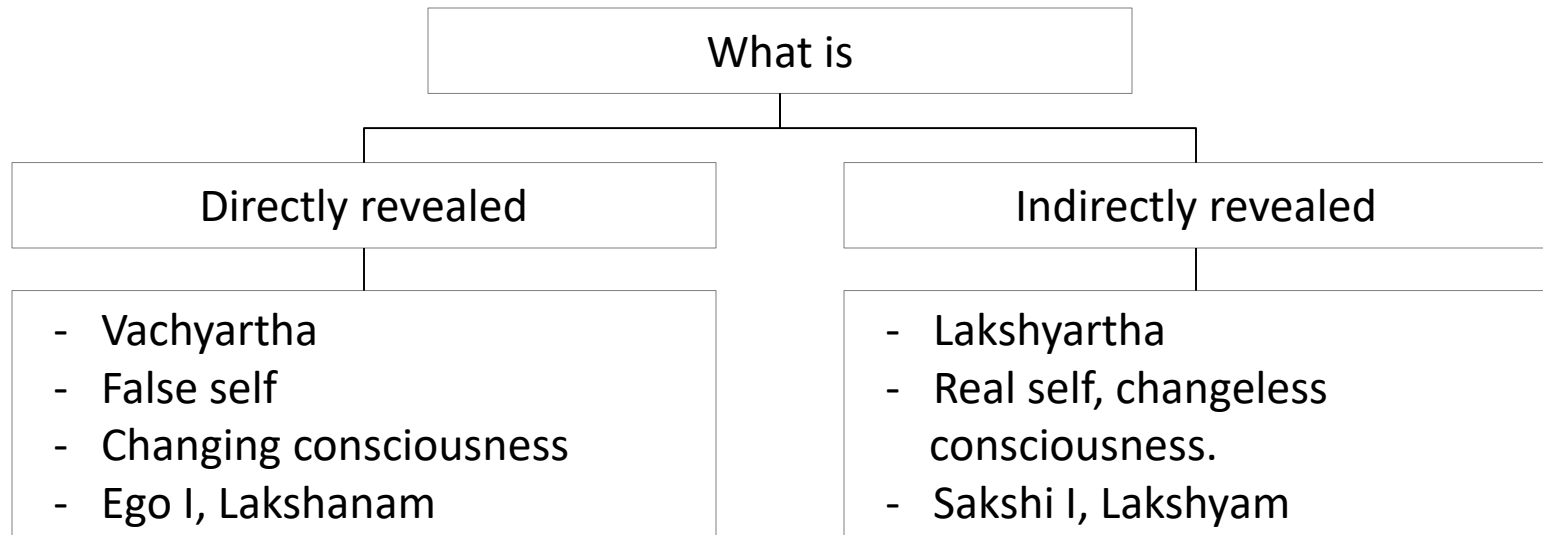
- Subject is Kutasta Bodha, Pratyaktvam of the Atma is cause for Bodhruta Ahamta of mind.
- Kutasta Bodhrutvam, Atma of real I.

g) Tena :

- Therefore there is Sambandaha.

h) Tabyam :

- **Through false selfhood and changing consciousness real self and changeless consciousness is indirectly revealed.**
- Through falsehood and changing consciousness, what is revealed?
- Real self and changeless consciousness is indirectly revealed.



- They have Karya – Karana Sambanda – relationship.
- Pseudo self is generated by the real self.
- Tabyam – those 2 factors, falsehood and changing consciousness.

i) Upalakshyate :



- Real Atma is indirectly revealed.
- What is connection between false self and real self.

False self	Real Self
Lakshanam	Lakshyam

- Lakshya – Lakshana Sambanda between Pseudo I and real I.
- Ego I and Sakshi I.

Example :

- We stand in front of mirror.

Real Face 	Mirror 
<ul style="list-style-type: none">- Can't watch directly- Indirectly revealed by reflection in a mirror.- Can't see real face in 100 births!- I – bless mirror with my Sannidyam, presence.- I put Kumkum on real face, original face.	<ul style="list-style-type: none">- False I- Reflected face- In the mirror Pseudo face experienced.- How does Mirror get status of Pseudo I? respectful status?- Because I have blessed mirror with that.- Even though I look at Pseudo I, I am understanding real face only.- Aparoksha Jnanam takes place even though I look at Pseudo face only.

When I say I

- Changeless Sakshi
- Upanishad says “Tat Tvam Asi”
- You shift attention from Ahamkara, changing Pseudo I to Sakshi changeless, real I.
- Changeless I is producer.
- I am Karanam
- Daily experienced in Sushupti.

- Changing conscious being is Pseudo I.

Dakshinamurthi Stotram :

- Balyadishu.... [Verse 7]
- I am getting old is Pseudo I, changing consciousness, Ahamkara.
- Changing I is product, effect.
- During waking, put on Kanchukam of Ahamkara, ego I, to transact with the world.

Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurthy is the prostration. [Verse 7]

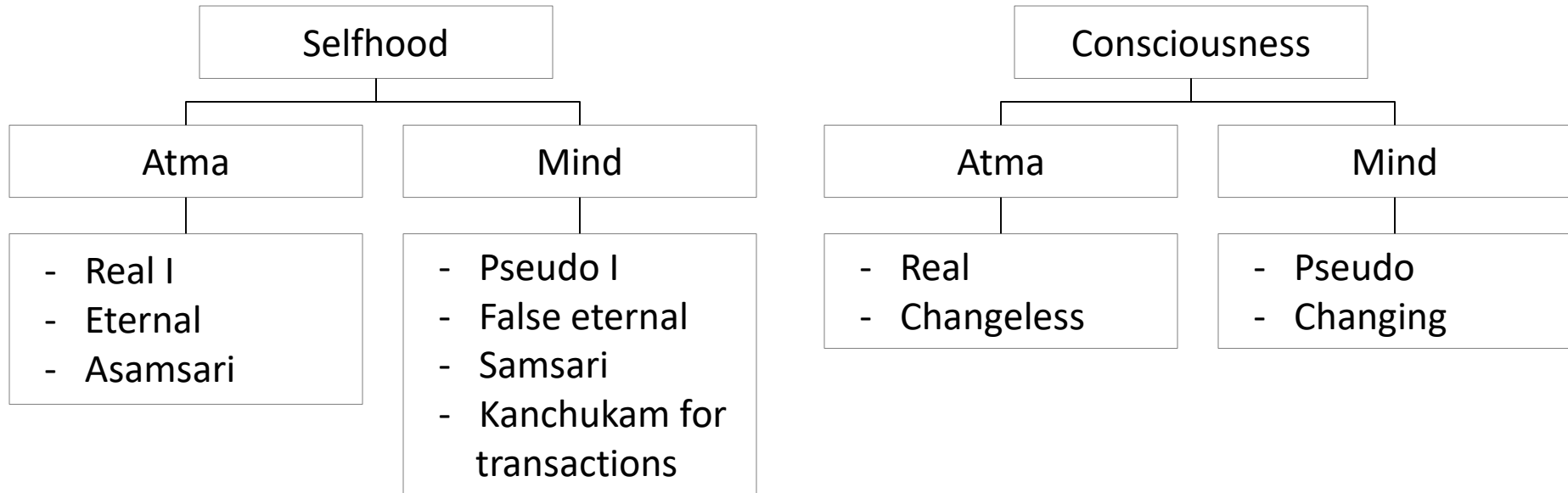
- Upalakshyate means indirectly revealed.
- Where is the problem?
- At time of Sravanam, switch over.
- I generate changing conscious being called ego.
- Moment I wake up, I put on ego dress for transaction, during Sushupti it is gone.
- **Blankness in Sushupti not blankness but it is real I, Lakshyartham I, Kutasta Bodhaha.**
- Latest discovery by Sureshvaracharya, can experience Kutasta as “Pramitsayam”.
- When we are about to know something and ego is not fully operational, I am changeless consciousness, is revealed.

Verse 12 – Introduction :

बुद्धेः कूटस्थबोध-प्रत्यक्त्वनिमित्ते
बोद्धृता-प्रत्यक्त्वे ये तु असाधारणे, तयोः
विशेष-वचनम् ।

*buddheḥ kūṭastha-bodha-pratyaktva-nimitte
boddhṛtā-pratyaktve ye tv asādhāraṇe tayor
viśeṣa-vacanam*

The difference of the cognizership and the inwardness which are the specific qualities of the intellect and which are caused by the immutable consciousness and inwardness [of the Self] will now be explained. [Introduction – Chapter 3 – Verse 12]



- What is difference between selfhood and consciousness in Atma and Buddhi?

a) Bodhruta :

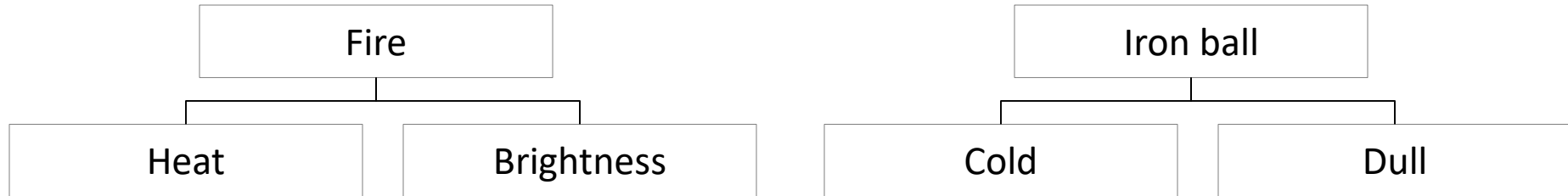
- Consciousness.

b) Pratyaktva :

- Self hood.

c) Nimitte :

- Which is generated by Kutasta Atma.



- When in contact, Iron ball gets the heat and glows.
- 1st understand selfhood and consciousness of mind and Atma in Vachyarthā and then slide to Lakshyarthā.
- Then no conflict will come in understanding.

In Class	Putting slippers
<ul style="list-style-type: none">- Remain as Atma – Real I- In Real I, no world.	<ul style="list-style-type: none">- Slipped to Pseudo I.- Slippers belongs to Pseudo I.

Revision : Chapter 3 – 12 Introduction

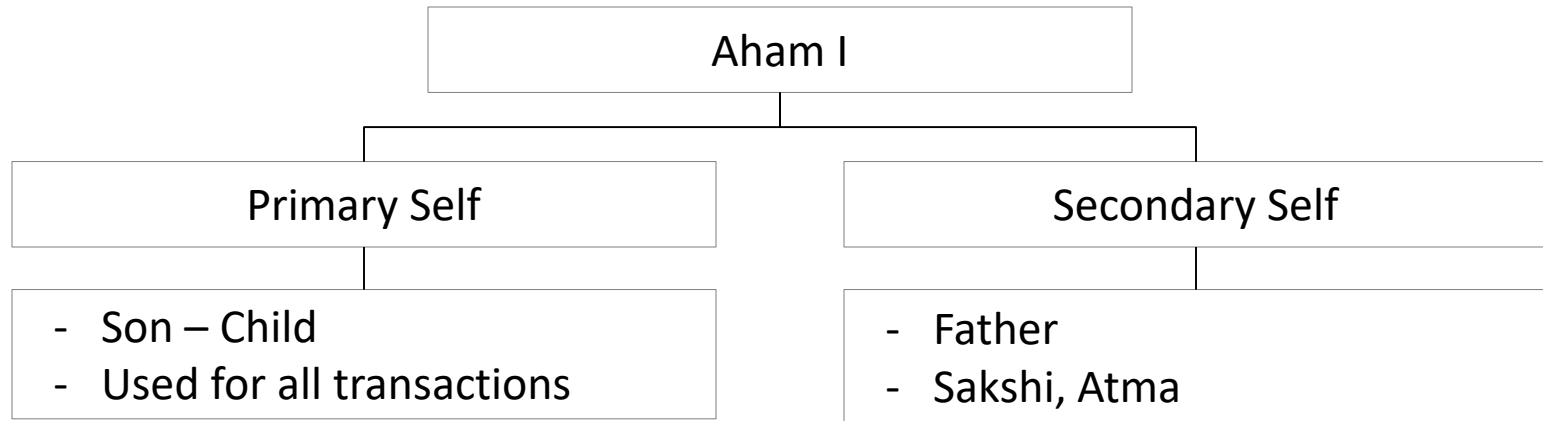
- This is an intellectual mountaineering expedition.
- Sureshvaracharya presenting in technical, involved language.

I) Mind :

- Serving as empirical self, Pseudo I, worldly I, for all transactions even though mind does not deserve to serve as I. Why?
 - i. Mind is object of experience
 - ii. Inert in nature.
- Even though mind is external object and does not deserve to be I, it is Raised to the level of I – Aham for worldly transactional purpose.
- How mind gets converted to Pseudo I?
- Because of blessing of Atma.
- Atma with its ever presence, has converted mind into empirical I.
- For all worldly transactions, mind is serving as Aham the subject.
- Mind is only empirical I, raised to level of “I” for worldly purposes.
- Who is real I?
- Atma alone deserves to be real, absolute I.
- Introduces by Atma as real I and mind as empirical I.
- Atma has blessed mind to become empirical I for all transactional purposes.
- In class I use empirical “I” as speaker and you use empirical I as listener.
- Our minds have become empirical I.

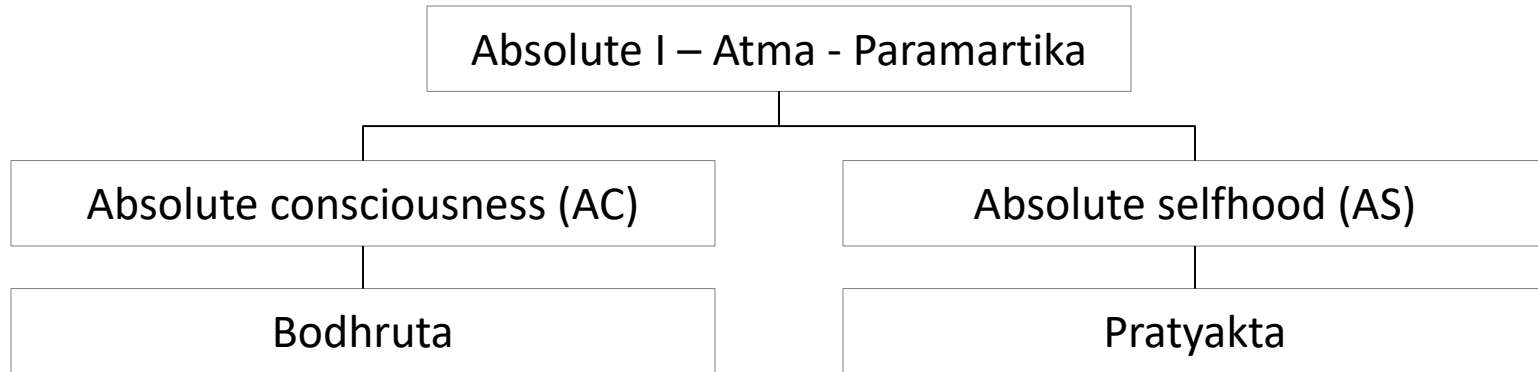
II) Atma Absolute I is generator of empirical I by converting mind into empirical I.

- **Atma – Ahamkara has father – son, Karana – Karya Sambandha, generator – generated relationship.**
- For this alone, Sureshvaracharya is troubling us so much.
- Once this relationship between absolute I and empirical I is established, generator – generated relationship, then we can say :

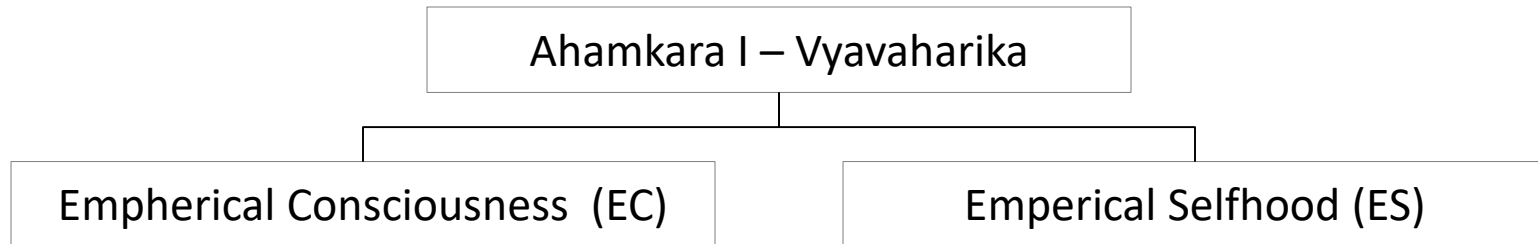


- In Vedanta, I should not refer to empirical I but its father – Mr. Senior Atma.
- Junior Atma – Son (Jr. Bush)
- Senior Atma – Father, Sakshi (Sr. Bush)
- For transaction use word as Junior I.
- Should know which I to use in which context.
- This idea presented in technical manner.

- Absolute I has 2 essential features.



- This Atma is blessing the inert mind.



- Once mind has received 2 attributes, mind becomes empherial self, Pseudo I, said in Verse 11.

Verse 12 – Introduction :

- What is difference between Paramartika Pratyakta + Bodhruta and Vyavaharika Pratyakta + Bodhrukta.
- What is difference between absolute selfhood, absolute consciousness and empherial selfhood, consciousness?

- Vyavaharika Selfhood and consciousness is caused by Kutasta, Atma, self and consciousness.

d) Hetu Asadharane :

- Both different, Atma is cause, Ahamkara is effect.
- Mutually distinct.

e) Tayoho Vishesha Vachanam :

- Distinction between absolute pair and empirical pair is going to be discussed in following sloka.

Verse 12 :

बोद्धृता कर्तृता बुद्धेः कर्मता स्यादहन्तया ।
तयोरैक्यं यथा बुद्धौ पूर्वयोः एवमात्मनि ॥ १२ ॥

*boddhṛtā kartṛtā buddheḥ karmatā syād ahaṁtayā
tayor aikyaṁ yathā buddhau pūrvayor evam ātmani*

The cognizership of the intellect is its being the subject [of knowledge through the modifications it undergoes], and through the "I" - sense it becomes an object [of consciousness]. Just as these two [characteristics] co-exist in the intellect, even so the two aspects of the Self [which are their cause] co-exist in the Self. [Chapter 3 – Verse 12]

a) Budhehe Bodhruta, Kartruta Bavati :

- The empirical consciousness of the mind = Reflected Consciousness, normally knowership, here consciousness.
- Kartrutva Bhavati : It is changing, Parinami, doership.

- Emperical consciousness because of which mind becomes self, that emperical consciousness is subject to modification because mind is Parinami.
- When mind is tired, self consciousness – Dull.
- Emperical consciousness is subject to brightness and dullness because of changing mind.
- Mind is dull or bright because of its association with external objects.
- Mind associated with tree, man, emotions, thoughts...
- Science calls it neurological phenomenon, which is subject to generation and resolution.
- Consciousness is born and dies, it is generated as evolutionary process, electrical phenomenon in the brain.
- Consciousness in the mind responsible for awareness of the external world.
- Emperical consciousness of mind is Kartruta, subject to change, it is changing knowerhood (Consciousness).
- **Mind also Vyavaharika Pratyakta (Selfhood), Ahantaya Karmataya syat :**
Emperical self hood of mind, being object of word I, is used in empirical transactions.

<ul style="list-style-type: none"> • In empirical transactions, I – refers only to Ahamkara not Sat Chit Ananda.
--

- Waker I = Emperical self = mind + Chidabasa.
- I is object of empirical self not Atma.

c) Tayoho Buddau Aikyam Bavati :

- Both attributes – empirical consciousness (Vyavaharika Bodhruta) and empirical selfhood, (Vyavaharika Pratyukta) are not separate from mind.

d) Yata Evam Tatha :

- In the same way.

e) Purva Yoho :

- The parents of empirical self hood and consciousness which is absolute self hood and consciousness, 2 attributes are non-separate from Atma.
- Relative features are separate from mind.

f) Atma Aikyam Eva Bavati :

- In the Atma they are non-separate.
- If above is not so, there will be problems.
- What is the problem?

Verse 13 – Introduction :

यथा बुद्धौ पूर्वयोः एवमात्मनि इत्यतिदेशेन
बुद्धिसाधर्म्य-विधानात् , नानात्वप्रसक्तौ
तदपवादार्थम् आह ।

*yathā buddhau pūrvayor evam ātmanity atideśena
buddhi-sādharmya-vidhānān nānātva-prasaktau
tad-apavādārtham āha*

Since the Self is said to be similar to the intellect through the analogy contained in the statement, "Just as these two [characteristics] co-exist in the intellect, even so the two aspects of the Self [which are their cause] co-exist in the Self," there is scope for plurality. With a view to denying it, the following is said. [Introduction – Chapter 3 – Verse 13]

Problem :

Mind	Atma
<ul style="list-style-type: none">- Endowed with – Selfhood – Consciousness- Mind → Substance- Attributes → Selfhood, consciousness.- Substance – Attribute relationship.	<ul style="list-style-type: none">- Endowed with – Selfhood – Consciousness- Not substance – attribute relationship in the case of Atma.

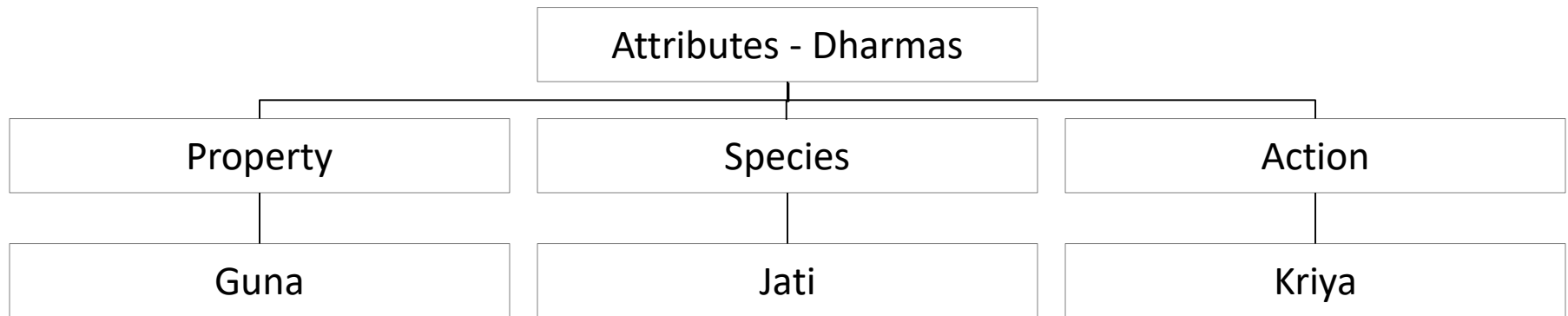
I) What is relationship of Atma with selfhood and consciousness?

- Atma, consciousness can't be attribute or substance.
- Both words fail in Atma and consciousness.

- Conventional language can't be used, why?
- Normally students come to Vedanta after learning Tarqa, Mimamsa, Vyakaranam.

Substance – Definition :

- Dravya Ashraya Dharma.
- Locus of one attribute or other is called Dravyam (substance).
- Dharma Ashraya Dravyam.
- Locus of substance is attribute.



- Substance is locus of one attribute.
- Any Dravyam is Sagunam, substance.
- Yatra Yatra Dravyatvam, Tatra Tatra Sagunatvam.
- Atma can't be defined as substance, Visishta Advaitin goes with Tarqa and use argument of Tarqa.

Their Argument :

- Atma = Sagunam = Drivyatvat.

Problem :

- Atma is Nirguman, in the Upanishads.
- All attributes depend on substance for its existence.
- Gunaha Drivya Ashrita.
- Attributes don't have independent existence, Paratantram.
- Atma is Svatantram.
- If consciousness is an attribute then consciousness will become dependent entity but consciousness will become dependent entity.
- Consciousness is Satyam, Jnanam, Anantham.
- As Atma not substance, there is no Dharmi – Dharma relationship between Atma and Consciousness.
- Atma is consciousness, Atma is self.

II) Mind :

- What is relationship between mind and consciousness, mind and selfhood.
- There is Dharma – Dharmi Sambandha.
- Substance – attribute relationship.
- This distinction between Atma and mind has to be remembered.

Consolidation :

- Mind is endowed with selfhood and consciousness.

- Do not extend substance attribute relationship from mind to Atma.
- Why extension is problem in the case of Atma?

Discussed in Verse 13 – Introduction :

a) Buddau Yatha :

- Just as mind possesses selfhood and consciousness.

b) Evam Atmani Purva Yoho :

- “In the same way Atma possesses selfhood and consciousness.”

c) Iti :

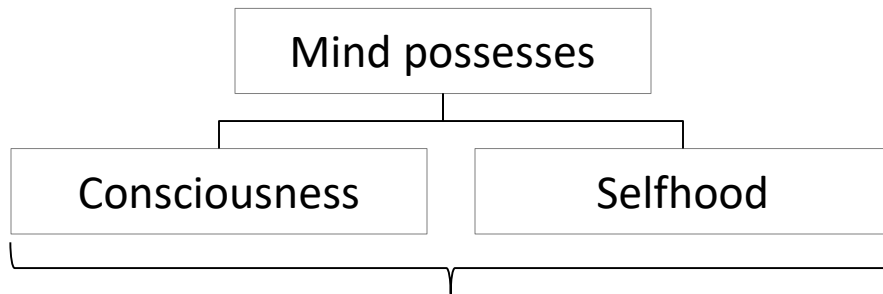
- In this manner.

d) Atiteshena :

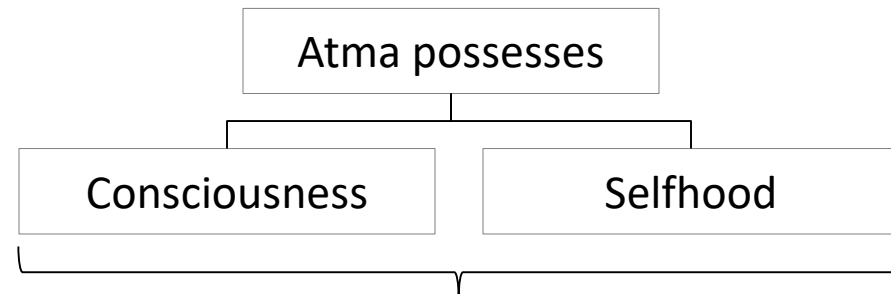
- By comparision and extention.

e) Buddhi Sa Dharmya Vidhanat :

- Through comparative extention, since Atma has been equated to Mind.



Substance – Attribute relationship



Not as Dharmi – Dharma relationship
As atma is consciousness and Atma is self

Problem :

- In the mind, they have substance – attribute relationship between mind and consciousness and selfhood.
- One may conclude Atma also has substance – attribute relationship with selfhood and consciousness.
- What is fear of Sureshvaracharya?
- Similarity with Atma for Buddhi because of this teaching in previous slokas.

e) Nanatva Prasaktav :

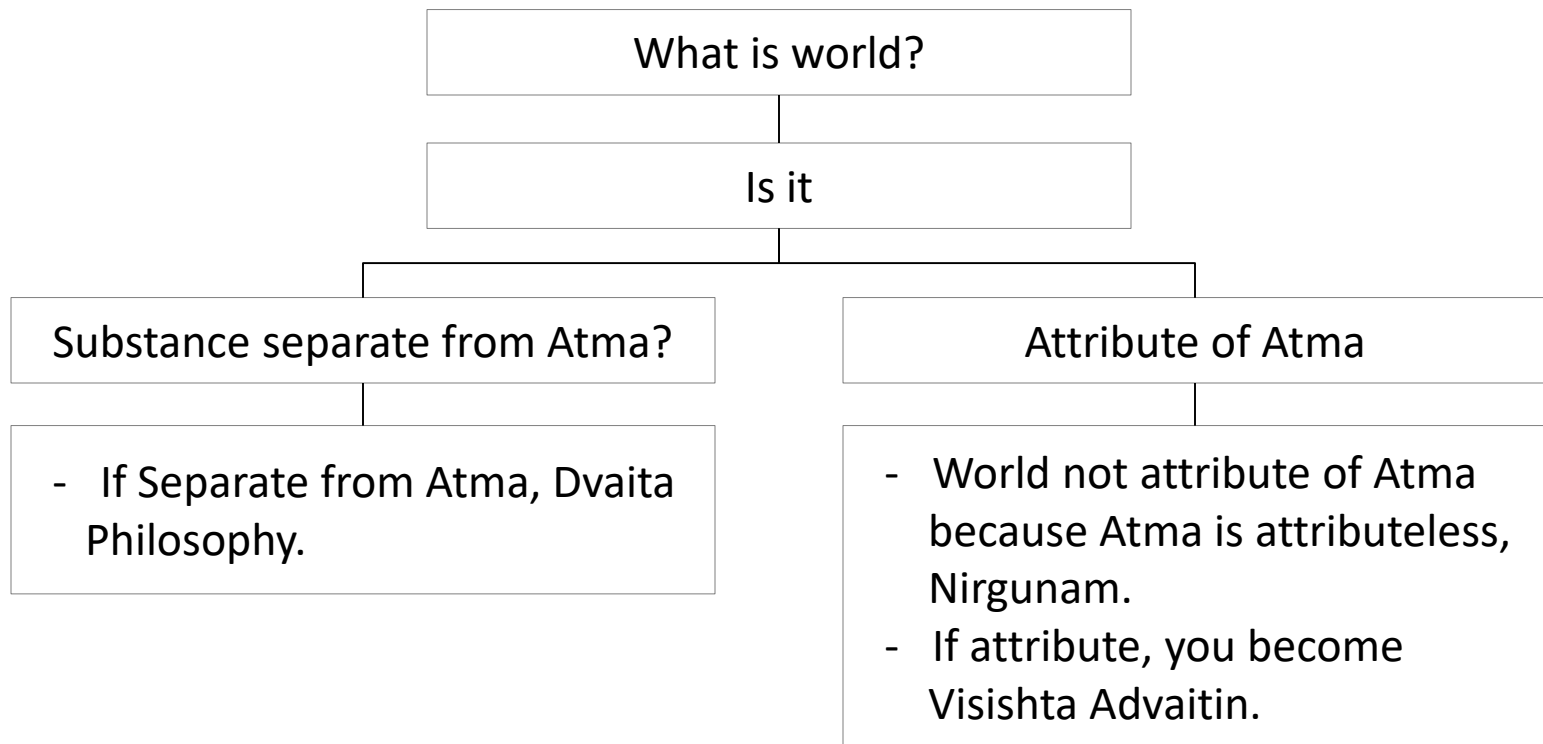
- Plurality problem extended wrongly leads to false conclusion.
- Mind, substance is with 2 attributes, selfhood and consciousness.
- We may conclude Atma also is a substance with 2 attributes selfhood and consciousness.
- With false conclusion there will be plurality, one substance, 2 attributes, total – 3.
- Substance and attribute is Svagata Bheda – internal difference.
- Tarqa counts substance separately, properties separately.
- Atma, Consciousness, selfhood – total 3 are there, Atma becomes Saguna, Advaita Bangaha happens.
- Prasaktav – means possibility.

f) Apavadam Aha :

- Following reply given to remove possible problem, Apavada means negation.

In Advaitam :

- Atma not substance, consciousness not attribute, property.
 - What is relationship between Atma and consciousness?
 - No relationship.
- **Atma is consciousness, consciousness is Atma, selfhood.**
 - **Atma, consciousness, selfhood neither substance nor attribute, attributeless, Nirgunam entity.**
- If Atma consciousness is substance, it will possess attribute.
 - If its attribute, it will depend on substance, can't use word substance or attribute.



- World neither substance nor attribute of Atma.
- Substantial world, attributive world is not there.
- It is an appearance like dream which is actually not there.
- I, Atma, alone am real, eternal, Nityaha.
- Seemingly, world is there.
- World neither substance, nor attribute of Atma.
- Revise Mandukya Upanishad.

Mandukya Upanishad : Karika

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- **There is only nonsubstantial, non attributed Atma Chaitanyam which is myself in which world is dancing.**
- **World is neither substance nor attribute, it is Maya.**
- That non-substantial, non-attribute, worldless, Prapancho Upashamam, Chaitanya Atma, Aham Asmi, Aha... that is what I am saying...

Verse 13 :

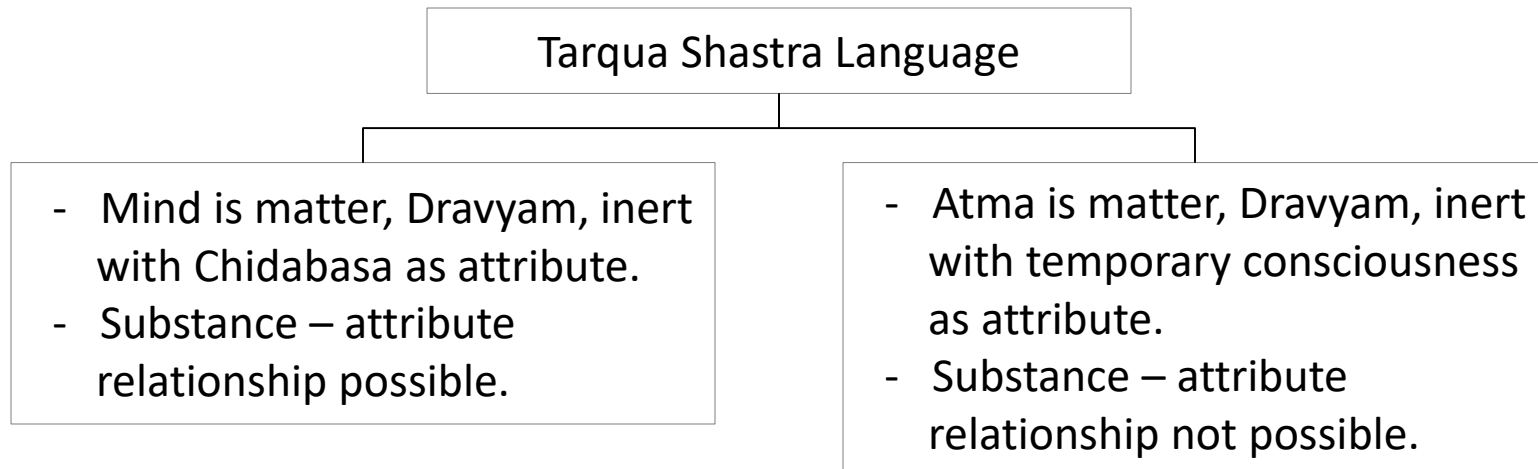
धर्मधर्मित्व-भेदोऽस्याः सोऽपि नैवात्मनो यतः ।
प्रत्यग्-ज्योतिरतोऽभिन्नं भेदहेतोरसम्भवात् ॥ १३ ॥

*dharma-dharmitva-bhedo 'syāḥ so 'pi naivātmano yataḥ
pratyag-jyotir ato 'bhinnaṁ bheda-hetor asaṁbhavāt*

The distinction between substance and attributer arises only for the intellect. But never does it arise for the Self. So the Self which is inward light is undifferentiated, as there is no reason for differentiation in it. [Chapter 3 – Verse 13]

a) Asyaha Dharma – Dharmitva Bheda Asti :

- Substance – attribute relationship is possible in the case of mind.
- Asayaha, for the mind, you can use.



- Don't reduce my Atma into matter.

Dharma	Dharmitva Bheda
<ul style="list-style-type: none"> - Attribute - Chidabasa, reflected consciousness is temporary attribute of the mind. 	<ul style="list-style-type: none"> - Mind - Inert.

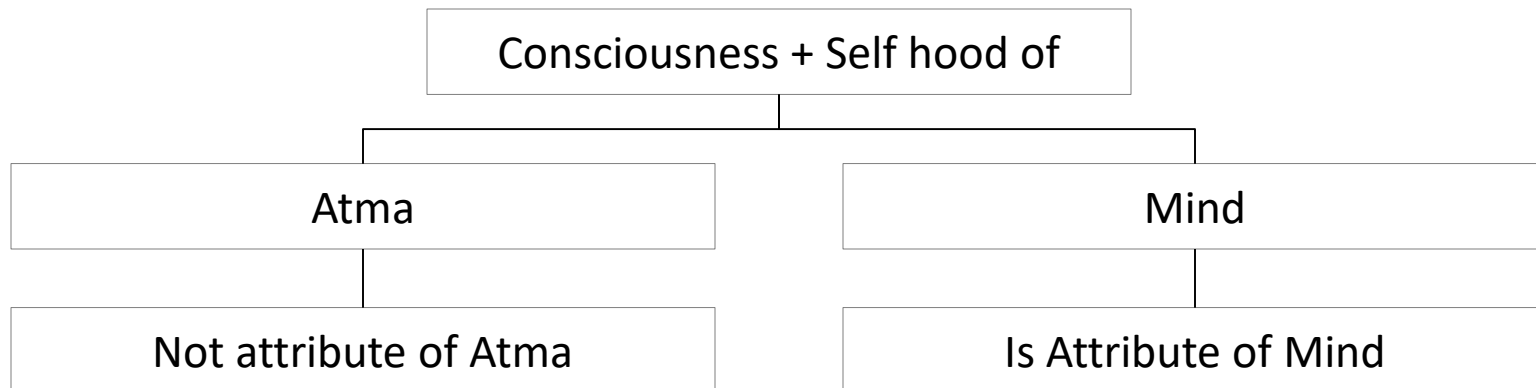
- Bheda heto buddau Sambavati.

b) Saha Bhedaha Api Atmana Naiva Sambavati :

- Such substance – attribute division can't exist in Atma.

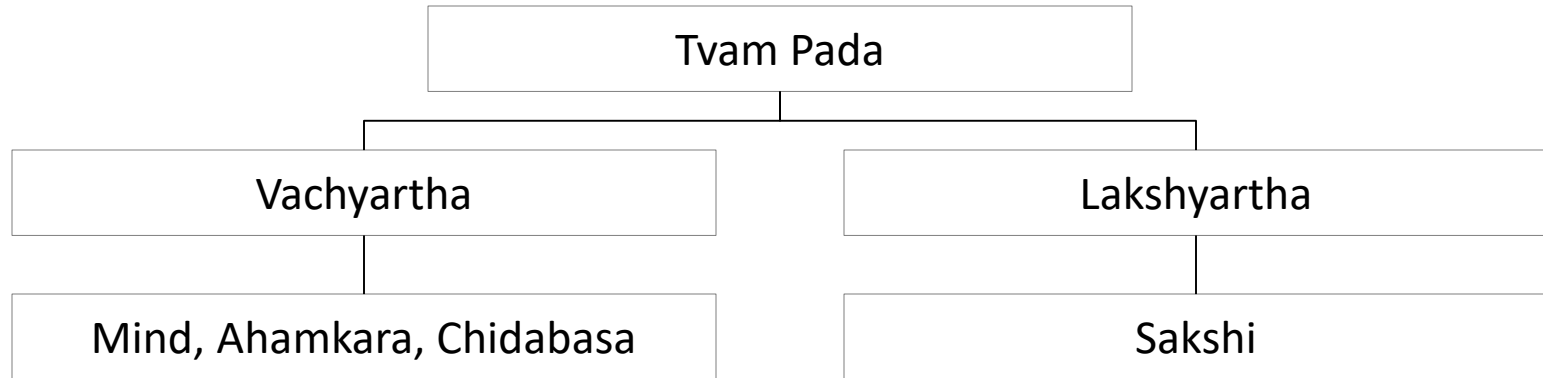
Tarqa says :

- Atma = Inert substance.
- In this respect there is difference between :



Revision :

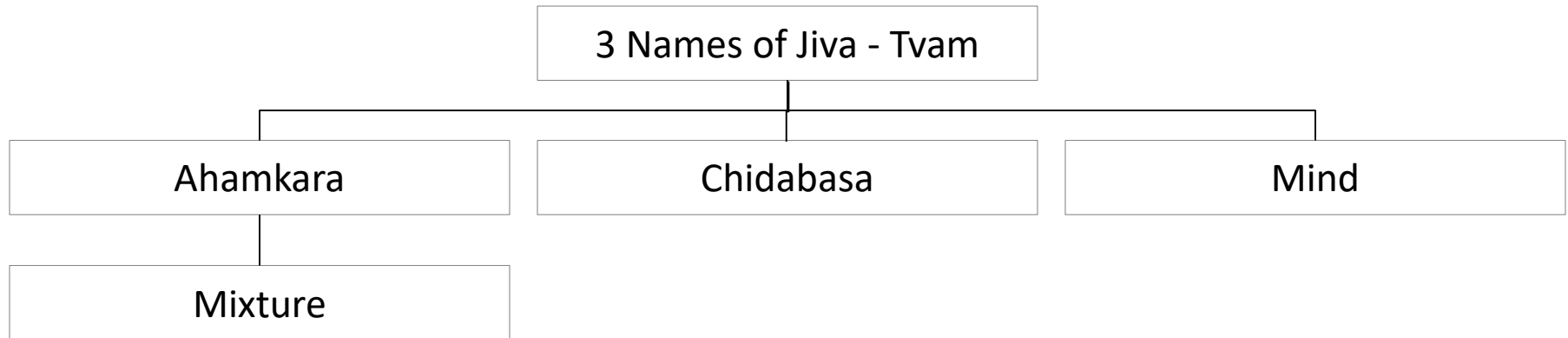
i)



- 1st differentiate between Sakshi and mind.

Next Step :

ii) Analyse what is relationship between Ahamkara, mind, Chidabasa (all Synonomous) and Sakshi.



- According to context, names given importance in different contexts and we say :
 - Mind is Ahamkara backed by Chidabasa.
 - Chidabasa is associated with mind which is Ahamkara.
 - Mixture of mind + Chidabasa is Ahamkara.

- In this verse, prominence is given to mind, says mind is Ahamkara.

Advantage is :

- Mind is object of experience, therefore we can say, Ahamkara is object of experience.

Reason :

- Ahamkara = Mind
- Mind = Object
- Therefore Ahamkara = Object.

- **Veda wants us to give up Ahamkara through Mahavakya.**
- **Ahamkara is also like body, world, object of Atma, consciousness.**

- Once Ahamkara is dropped which is Vachyarth, you can happily come to Lakshyarth Sakshi.
- Fantastic analysis of Mahavakya.
- Remember, throughout this discussion, Ahamkara is equated to mind.

III) Topic under discussion in Verse 13 :

- Ahamkara, mind, Tvam Pada Vachyarth is endowed with selfhood and consciousness.
- Sakshi, Atma also endowed with selfhood and consciousness.

Mind	Selfhood / Consciousness	Atma, Selfhood and consciousness
Substance	Attribute	All one same entity

a) Asyaha Dharma – Dharmita Bhedaha Asti :

- Mind, Ahamkara, has substance – attribute division.

b) Atmanaha Saha Api Naiva Bheda Bavati :

- In the case of Sakshi that division is not there.

c) Yataha Bheda Hetu Asambavan :

- No scope, possibility for division.
- There is no reason to establish subject – attribute division between Sakshi – Selfhood and consciousness.

d) Pratyak Jyotihi Abinnam Bavati :

- Therefore, Sakshi Chaitanyam, inner – light, original consciousness, not Reflected Consciousness, is free from substance – attribute division.
- Dharma – Dharmi Bheda Rahitam, without Substance – attribute division.
- This makes Atma a non-material entity.
- Everything we experience in the world is material in nature.
- In the material field, always there will be either substance or attribute.
- Mind will be saturated with concept of substance – attribute. It's a unique Phenomena of material world.
- In spiritual world of consciousness, mind has to get out of material orientation, objectification of material entity, substance – attribute division.
- Intellect always makes it difficult.

- Intellect concludes Atma means nothing because intellect does not have capacity to conceive of Nirguna Padartham, not conventional material.
- Therefore Nirguna Atma is rejected by Visishta Advaitin.
- Acharyas like Ramanujacharya, Rejected Nirguna non-material entity because our experiences are material in nature.
- Nirguna Atma doesn't exist at all, no proof at all.

- **Nirgunam in Upanishad :**

According to them does not mean attributeless Atma.

- Upanishad is the only Pramana for Nirguna Atma.
- **According to Visishta Advaitin, Nirguna is Saguna Ishvara free from Dushta Guna.**
- It is Saguna Narayana Vishnu.
- Nirgataha Dushta Guna.
- According to them, Absolute Nirguna, non-material consciousness free from good and bad attributes is not there.

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat kṛta-kṛtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Anyatra Dharma, Adharma, Kalyana or Akalyana Gunas.

Verse 14 – Introduction :

भेदहेत्वसंभवं दर्शयन्नाह ।

bheda-hetv-asambhavam darśayann āha

Showing why there is no reason for differentiation [in the Self], the following is said.

[Introduction – Chapter 3 – Verse 14]

• In Verse 13 :

धर्मधर्मित्व-भेदोऽस्याः सोऽपि नैवात्मनो यतः ।
प्रत्यग्-ज्योतिरतोऽभिन्नं भेदहेतोरसम्भवात् ॥ १३ ॥

*dharma-dharmitva-bhedo 'syāḥ so 'pi naivātmano yataḥ
pratyag-jyotir ato 'bhinnam bheda-hetor asambhavāt*

The distinction between substance and attributer arises only for the intellect. But never does it arise for the Self. So the Self which is inward light is undifferentiated, as there is no reason for differentiation in it. [Chapter 3 – Verse 13]

- Bheda heto ho Asambava – there is no logic, reason to establish substance – attribute division in Sakshi Chaitanyam.
- That is expanded in this sloka.

a) Bhedo Hetu Asambava Darshayan :

- In the case of Sakshi Bheda with selfhood and consciousness is illogical.

b) Ataha :

- Therefore another writes following sloka to prove illogicality.

Verse 14 :

न कस्याञ्चिद्-अवस्थायां बोध-प्रत्यक्त्वयोर्भिदा ।
व्यभिचारोऽथवा दृष्टो यथाहंतद्विदोः सदा ॥ १४ ॥

*na kasyāṁcid avasthāyām bodha-pratyaktvayor bhidā
vyabhicāro 'thavā dr̥ṣṭo yathā 'haṁ-tad-vidos sadā*

The distinction between consciousness and inwardness, or the existence of the one without the other, is never seen in any state, just as it is always seen in respect of the "I" and its knower. [Chapter 3 – Verse 14]

- We can't make difference between Sakshi and selfhood – consciousness pair because it is never experienced.
- No Proof to qualify one as Sakshi substance and other two, consciousness and selfhood as attributes.

a) Kasyanchitu Avasthayam :

- Under no circumstance in Jagrat, Svapna, Sushupti.

b) Bhida Nasti :

- No difference experienced.

c) Bodha Pratyaktvam :

- Consciousness – selfhood pair and Sakshi never seen separately.

Example :

- Substance + colour
 - Substance + smell
- } We know difference separately

- Between I and consciousness, Sakshi and consciousness, can't differentiate substance –attribute.
- Suppose self, alone is experienced and consciousness disappears for sometime, then can differentiate.
- **Neiyayikas say :**
 - Atma is inert matter.
 - When Atma gets associated with inert mind matter, consciousness is generated in the Atma temporarily.

Jagrat + Svapna	Sushupti
<ul style="list-style-type: none"> - Atma – Manah Samyoga - Atma sentient 	<ul style="list-style-type: none"> - Remove mind like spectacles, hearing aid, dentures. - Mind dismantled from Atma.

- Atma is all pervading.
- How can mind be separated from all pervading Atma.
- Mind dissociates from Atma and Chaitanyam disappears.
- Chaitanyam is temporary attribute generated in inert Atma.
- That Atma in Sushupti loses consciousness.

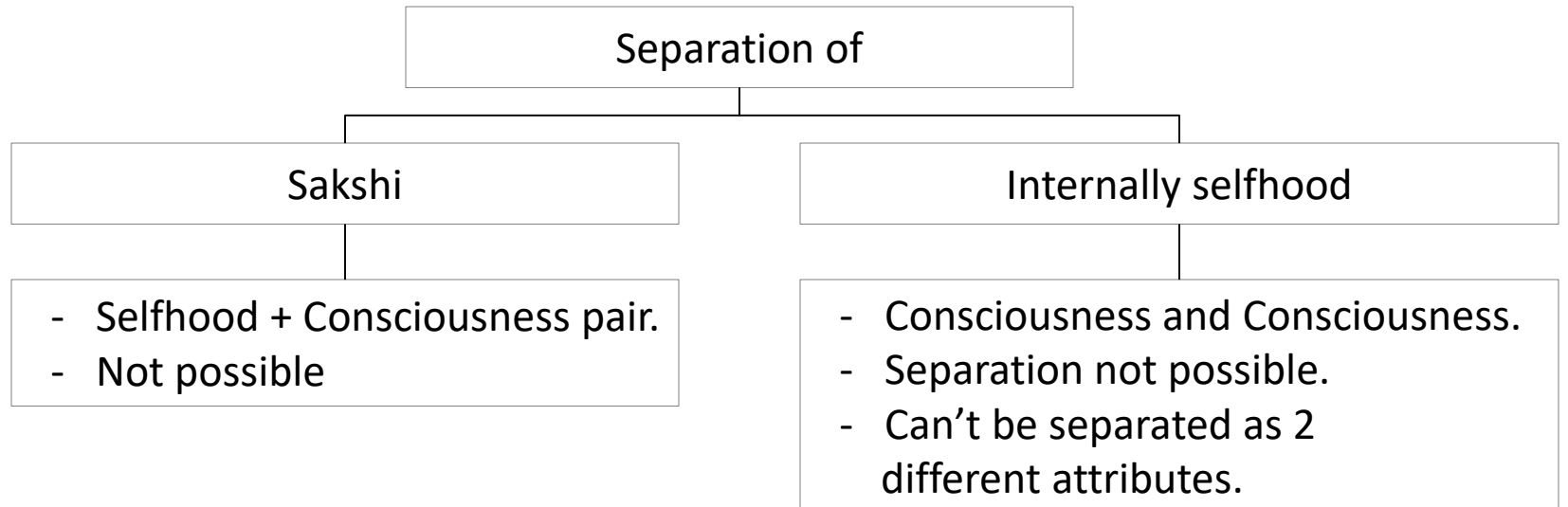
Brihadaranyaka Upanishad :

यद्धे तत्र पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टे-
र्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yad vai tan na paśyati, paśyan vai tan na paśyati; na hi draṣṭur
drṣṭer viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti,
tato'nyad vibhaktam yat paśyet || 23 ||

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]

- Upanishad says consciousness is never lost in Sushupti.
- Atma and consciousness never get dissociated as Neiyayikas claim.
- You can't qualify Atma as substance and other as temporary emergent attribute.
- For selfhood and consciousness, difference from Sakshi not proved, recognized, perceived, Drishtaha.

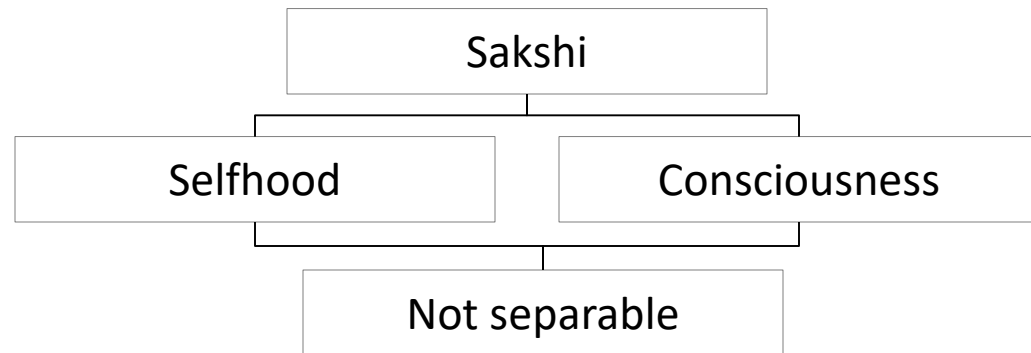
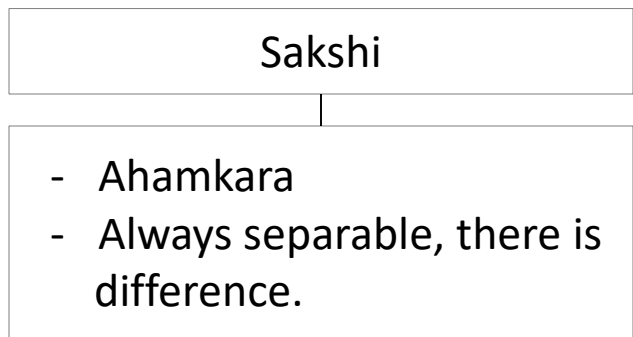


d) Ataha Vyabicharaha :

- Elimination, separation between Sakshi and pair not proved.
- Whenever consciousness is there, selfhood is there.
- Where selfhood is, consciousness is.
- Whenever consciousness is absent, self not available.
- In short, all 3 are non-separable – Sakshi, consciousness, selfhood.
- Whereas,

e) Yatha Aham Tat Vidhaha Ahamkara Sakshi Sada :

- Unlike following, counter example.



- Just as there is separability between Ahamkara and Sakshi, separation between Sakshi, selfhood, consciousness not possible.
- how is it proved?
- Proved in sleep.

Jagrat :

- Ahamkara fully active, awake, functioning.

- What is primary function of Ahamkara.
- **Ahamkara alone proves existence of duality.**

Upadesa Sara + Sad Darshanam :

- Ahamkara alone responsible for dualistic universe.
- When Ahamkara is, duality world is reported.
- When Ahamkara is dissolved, duality world resolved, family problems resolved.

Jagrat + Svapna	Sushupti
- Sakshi associated with Ahamkara I.	- Sakshi removes Ahamkara, spectacles. - Don't have to request world to go.

- **Upadesa Sara and in Sad Darshanam Mantra :**

अहमि नाशभाज्यहमहंतया ।
स्फुरति हृत्स्वयं परमपूर्णसत् ॥

ahamī nāśa-bhājyaham ahanṭayā ।
sphurati hṛt-svayaṁ parama-pūrṇa-sat॥

When the ego is destroyed, the Self which is the Supreme-Infinite-Existence shines forth of its own (independently) as “I” – “I”. [Verse 20]

- Ahamkara can be separated but I Sakshi am nondual.
- **Proof : Sushupti Anubava for separability of Ahamkara from me the Sakshi.**
- In Sushupti, we don't say Ahamkara is destroyed but say it is resolved, as Good as Ahamkaras absence.

- **After Vedantic study, Ahamkara is falsified through Jnanam.**

- Falsification of Ahamkara is the ultimate solution.
- Resolution of Ahamkara is temporary solution.
- During sleep you are happy.
- In Samadhi, Ahamkara is resolved, dissolved, not falsified.
- Therefore, coming out of Samadhi, Ananda, responsibility of family comes, I am more irritable.

- **In Vedanta alone, by Mahavakya Vichara in Jagrat not in Samadhi, we understand Ahamkara is separate from me product of Moola Avidya, false entity, cannot disturb me Sakshi in 3 periods of time.**
- **Falsification of Ahamkara is called removal of Ahamkara, Advaita Siddhi, Naishkarmya Siddhi.**

- Ahamkara thank god is not integral part of me.
- If so, will never sleep.

Verse 15 – Introduction :

यस्माद् अज्ञानोपादानाया एव बुद्धेः भेदो
नात्मनः, तस्माद् एतत्सिद्धम् ।

*yasmād ajñānopādānāyā eva buddher bhedo
nātmanas tasmād etat siddham*

Since the [above-mentioned] distinction arises for the intellect alone, which is a product of ignorance, and not for the Self, this is established. [Introduction - Chapter 3 – Verse 15]

- Consolidation Sloka.
- What is established?

I) Mind is a substance, has selfhood and consciousness as attribute.

- Therefore at mental level substance – attribute difference is present.
- Such vision is not present at Sakshi level.
- Arrived by Jnanam.

a) Buddhehe Eva Bhedaha Asti :

- Buddhi = Mind – Ahamkara (with Spark of Chidabasa from Real original self in Sushupti Avasta).
- In this context, mind given prominence, not Chidabasa.
- For mind alone Bhedaha Asti, there is division.
- In the form of Substance – attribute, empherical selfhood and consciousness during worldly transaction, not absolute selfhood.
- During worldly transactions, mind enjoys what type of mind?

b) Agyana Upadanaya :

- Product of Moola Avidya.
 - **Remember Moola – Avidya, mind is product of Moola Avidya.**
 - **Only then, Minds unreality will be remembered.**
 - Minds unreality, Ahamkara should be remembered.
 - Why remembered?
 - During Jagrat and Svapna, Sakshi I gets associated with Mind – Ahamkara for transactions.
 - During Sushupti I get detached from Ahakara and take rest.
 - **These two modes of mind is our entire lifes experiences – attachment of Sakshi with mind (Jagrat + Svapna) and detachment of Sakshi with mind (Sushupti.**
 - If Ahamkara is real, I will always hesitate to get associated with Ahamkara because burdens come, fears come, worries come.
 - Will like to sleep always and to be permanently free from Ahamkara.
 - I will pray for Videha Mukti, this is desire for most of Vedantic students, biggest problem.
 - **Understand :**
- Ahamkara is Mithya, therefore, I am not worried about my association with Ahamkara.**

- Mithya Ahamkara does not give problems to Sakshi Atma.
- **Mithya Ahamkara gives entertainment through its association.**
- **This understanding is Moksha.**

- Mithya Ahamkara does not give problem through Association.
- My aim not Videha Mukti, permanent dissociation with Ahamkara.

- **I am free as Sakshi in 3 periods of time, past, present, future.**

- I take false Ahamkara for Leela or entertainment.
- Mithya Ahamkara gives entertainment through its association.
- Therefore, I am not worried with false association, with false Ahamkara.
- There is no real association at any time.
- Why?
- Ahamkara itself is false.
- How can I have real association with false Ahamkara?
- Neither worried about Sushupti, Jagrat, Swapna, Maranam, Moorchha, Pralaya, Samadhi Avastha.
- All Avasthas are entertainments given by false Ahamkara, product of Moola Avidya established in introduction to Chapter 3.

c) **Buddhe Eva Na Atmanaha :**

- **The division of selfhood and consciousness, substance and attributes are not there in Atma.**

d) Yasmat :

- Because of this reason.

e) Tasmāt Etat Siddham :

- Following Upanishadic teaching is successfully arrived at.
- I need not look forward to Moksha.
- Ahamkara is also welcome.
- **I don't have anything to do with Ahamkara.**
- **Ahamkara has got Vasana based thoughts and will based thoughts and emotions.**
- **This is binary format.**
- I have no problems to declare as Sakshi.
- Don't look for Moksha, already Mukta, ever free.

Verse 15 :

कूटस्थ-बोधतोऽद्वैतं साक्षात्त्वं प्रत्यगात्मनः ।
कूटस्थ-बोधाद्-बोद्धी धीः स्वतो हीयं विनश्वरी ॥ १५ ॥

*kūṭastha-bodhato'dvaitam sākṣāt tvampratyagātmanah
kūṭastha-bodhād boddhī dhiḥ svato hiyaṁ vinaśvarī*

The non-duality as well as immediacy of the inward Self is the Self is of the nature of immutable consciousness. The intellect is the cognizer because of the immutable consciousness. By itself it is, indeed, perishable. [Chapter 3 – Verse 15]

Conclusion :

a) Pratyagatmana :

- For Sakshi Chaitanyam, real I, Tvam Pada Lakshyarth.

b) Sakshat Advaitam :

- There is absolute selfhood.
- This arrived at conclusion by Jnanam, must always be remembered.
- In Δ format, Ahamkara becomes real and prominent and situations are named as problems.
- Jagat is real, Paramartikam.
- Sakshi is somewhere behind unnoticed.
- In Binary format of the intellect, problems are retagged as situations, circumstances, entertainment provided by Mithya Ahamkara (Tragedy or comedy).
- Who is the constant observer? I – Sakshi – Pratyag Atma.
- I am Sakshi, observing entertainment provided by Mithya Ahamkara.

c) Kutasta Bodhate :

- Because of Nature of Absolute changelessness of Sakshi as witness to all events sine birth to death.
- It is established because of nature of absolute changeless consciousness, Original Consciousness, Sakshi Chaitanyam.

c) Kutasta Bodhat Hetavaha :

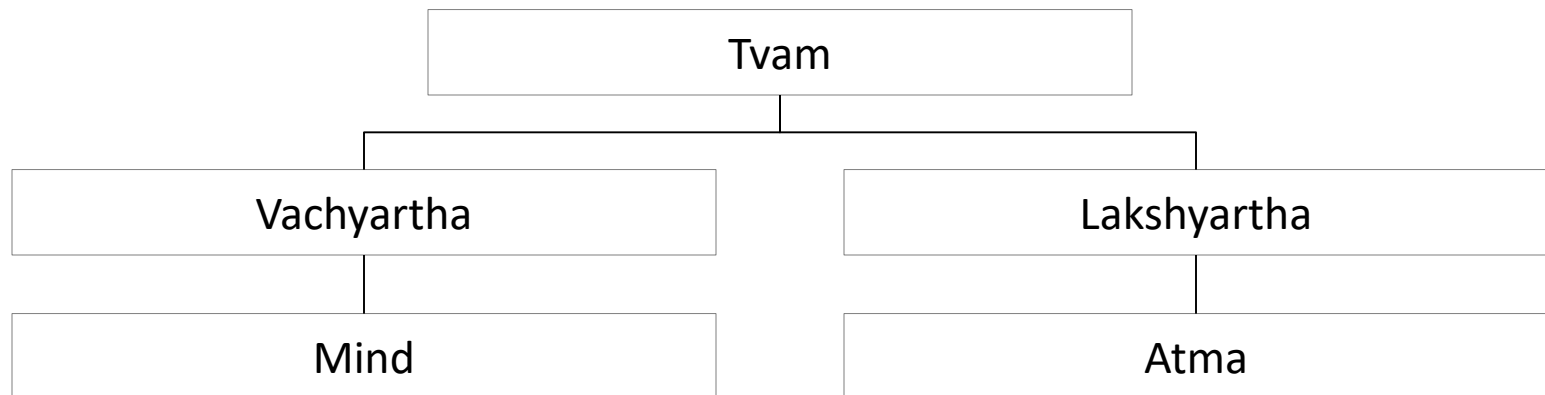
- If Ahamkara is able to present this entertainment, “I” Sakshi have to be there.
- Ahamkara = Mind, Mind can’t give entertainment unless – Sakshi am there blessing mind with reflection, Chidabhasa.

Example :

- Taps pour water in the presence of hand underneath.
- In presence of tap, water comes.
- Imagine Ahamkara is pouring experience without Sakshi, Jagrat will never end.
- In Sushupti, mind closes tap temporarily.

Revision : Verse 15

- Sureshvaracharya is explaining Lakshya – Lakshana Sambandha, differentiating Tvam Pada Vachyarth and Lakshyarth in Tat Tvam Asi.



Differences : Important Notes

Atma	Mind
<ol style="list-style-type: none"> 1) Primary Self 2) Has intrinsic consciousness 3) Observer of Mind. 4) Atma observes Mind without change. 5) Permanent observer of the mind (Even in sleep) 6) Atma observes without will, effort, but by mere presence. 7) Karanam : <ul style="list-style-type: none"> - Primary self generates secondary self. - It exists without the mind, body, world. - Has independent existence, Satyam. - Its nature is to lend consciousness. 8) Lakshyarth : <ul style="list-style-type: none"> - In Vedantic context Tvam refers to Atma. 9) Senior Atma = Self = Father 	<ol style="list-style-type: none"> 1) Secondary self. 2) Has borrowed consciousness. 3) Observer of the world, not Atma. 4) Mind observes world changingly. 5) Non permanent observer of the world. <ul style="list-style-type: none"> - Only in Waking state pervades world, not all the time. 6) Mind observes world with action, not mere presence. 7) Karyam : <ul style="list-style-type: none"> - Mind becomes secondary self by borrowing consciousness from Atma. - Minds nature is to borrow consciousness. 8) Vachyarth : <ul style="list-style-type: none"> - In common parlance Tvam refers to mind. 9) Junior Atma = Mind = Son <ul style="list-style-type: none"> - Father = Son relationship with Atma.

- Atma – and mind can't be physically separated.

Jagrat	Sushupti
<ul style="list-style-type: none"> - Atma + Mind operational. - Secondary self dominant. - Secondary self has permanent worry. 	<ul style="list-style-type: none"> - Primary self dominates secondary self. - Dozing off, mind resolves. - Dominant self is Atma.

Chandogya Upanishad :

- 8th chapter : Prajapati Vidya.
- Prajapati tells Indra, king of Deva Loka, you are not Vishwa, Teijasa, Pragya.
- You are the primary self.
- **To be the primary self, no effort required, Sushupti is enough, I am primary self in Sushupti.**
- **To claim primary self, Atma, I use instrumentality of secondary self.**
- Need not go to Samadhi.
- Using secondary self, I claim I am the primary self.
- Making student claim, is job of Guru through Mahavakya Vichara.
- This is essence of verse 15.

d) Kutasta Bodhatvam Advaitam, Sakshitvam Pratyagatmanaha :

- 1st half of mantra deals with primary self, divisionless, absolute self, knower of mind is Atma.

e) Dhihi Bodhri Bavati :

- 2nd half of Mantra deals with secondary self, mind, knower of external world.
- Mind becomes observer of external world because of borrowed consciousness from changeless consciousness of Atma.
- It appears as though there is a substance – attribute relationship between Atma and Mind.
- We say conscious of Atma, actually consciousness is Atma.
- They don't have substance – attribute division.

Proverb example :

- Mythological story.
- Ravo Shiravatu Shasti.
- Ravo Shiraha = Head of Rahu.
- Snake cut into two.
- Head – called Rahu.
- Tail – called Ketu.
- Rahu itself is head but we say head of snake = Rahu.

- Preposition “of” has no meaning.
- Consciousness of Atma means Atma the consciousness – of, is figurative expression.
- From consciousness of Atma, mind becomes secondary observer called Ahamkara, Tvam Pada Vachyarth.

Consciousness of Absolute primary self.	Consciousness of mind – Secondary self
<ul style="list-style-type: none"> - Permanently illumining the mind. 	<ul style="list-style-type: none"> - Impermanent' - Illumines in Jagrat + Svapna only. - Resolves temporarily in sleep. - Secondary self is gone in Sushupti.

- What is proof secondary observer is gone in Sushupti?
- World not observed during Sushupti.
- Similarly in Moorcha, Maranam, Pralayam, secondary self is gone, world is not observed.
- Therefore, we say Nirvikalpaka Samadhi, when all thoughts removed, world is gone.
- If you remove thoughts, mind goes, secondary self goes.
- Primary self will be there.
- Can't claim I am the primary self.
- Therefore Nirvikalpa Samadhi is not useful for Jnanam if it is a thoughtless state.

- **Never aim for thoughtless state in meditation.**

- Mind should be kept alive and active, only then secondary self is available.

- **Only if secondary self is available, I can claim I am the primary self.**

- Suppose you dissolve ego, do Mano Nashaha also.
- You will be primary self but can't claim I am primary self.

- **Moksha requires, claiming, I am the primary self.**

- Being primary self is not enough.
- Every Samsari in sleep is primary self, no benefit. We have been primary self all the time.

- **Claiming primary self alone gives liberation.**

- It requires Jagrat Avastha, mind, precious thought "Aham Brahma Asmi" entertained by secondary self.
- Through that I have to claim I am primary self.

g) Svataha :

- By itself.

h) Yam :

- Buddhi, secondary self is.

i) Vinashwari :

- Impermanent.

Note :

- Using secondary self is harmless.
- Using secondary self is highly useful.
- **I – Primary self now in the body.**
- **Use secondary self of mind instrument.**
- **To claim I am primary self without body, mind complex.**

Aim of Vedanta :

- Not to reject “ego I”, secondary self, saying aham with the help of mind instrument in the body.

Aim of Vedanta :

- **Use precious ego to say :**
I am not ego.
- I am user of the ego, to claim I am primary self, Atma, which is Nitya Mukta Atma.

Verse 16 – Introduction :

अथ अधुना प्रकृतस्यैव परिणामिनः कूटस्थस्य च
लक्षणमुच्यते ।

*athādhunā prakṛtasyaiva pariṇāmināḥ kūṭasthasya ca
lakṣaṇam ucyate*

Then, the definitions of that which is subject to modification and that which is immutable, which have been spoken about in the present context, are now given. [Introduction – Chapter 3 – Verse 16]

- Consolidation of important differences between Primary self and secondary self.

Primary Self - Atma	Secondary Self - Mind
<ul style="list-style-type: none">- Changeless observer- Observes by mere presence.	<ul style="list-style-type: none">- Changing observer, Vritti Parinama, thought modification.

a) Atha Adhuna :

- Hereafter, in following Sloka.

b) Parinamaha :

- Changing secondary self, mind.

c) Kutasya Cha :

- Changing primary self, Atma.

d) Prakrutasya cha Kutastasyacha Lakshanam Uchyate :

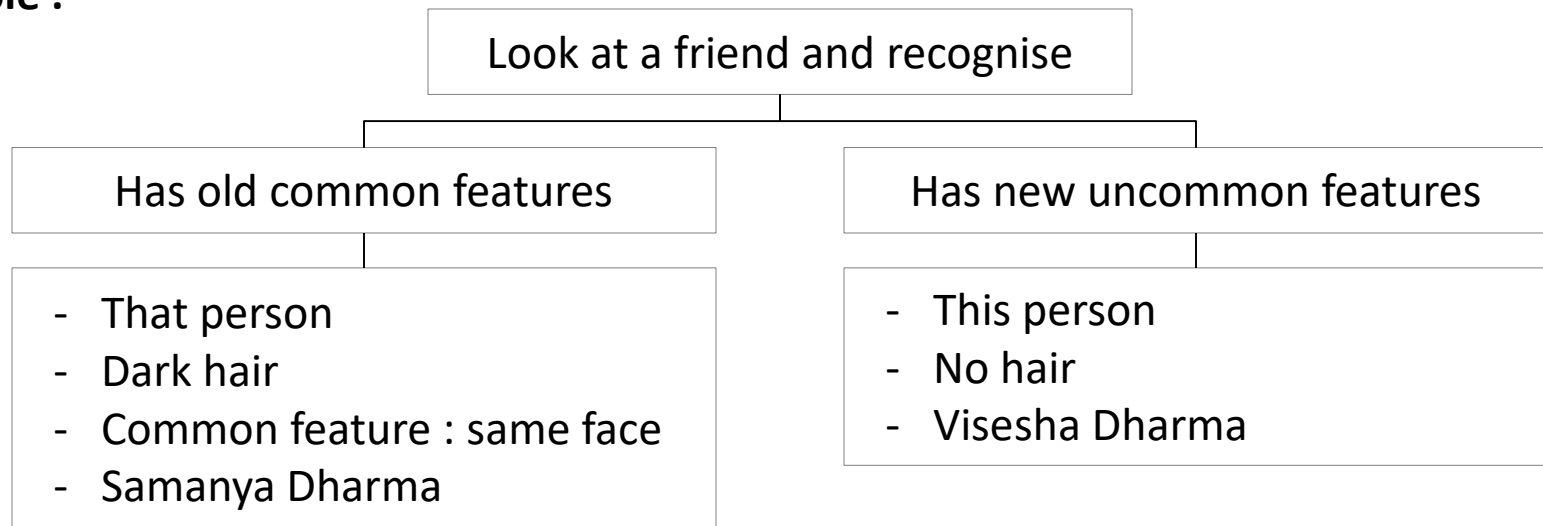
- Current topic, Tvam Pada Vachyarth and Lakshyarth.

- As part of Mahavakya Vichara.
- With Secondary self, primary self has to come.
- Distinct nature is being consolidated.

i) Definition of Changing entity :

- Changing entity is that whose continuity is known through recognition process, noting changeless common feature.

Example :



- Don't count as 2 different entities but as one continuous entity because of Samanya Dharma.

Changing entity	Changeless entity
<ul style="list-style-type: none"> - Secondary self - Ego, Ahamkara Parinami - Verse 16 	<ul style="list-style-type: none"> - Primary self - Changeless Aham - Verse 17

Verse 16 : Changing Entity

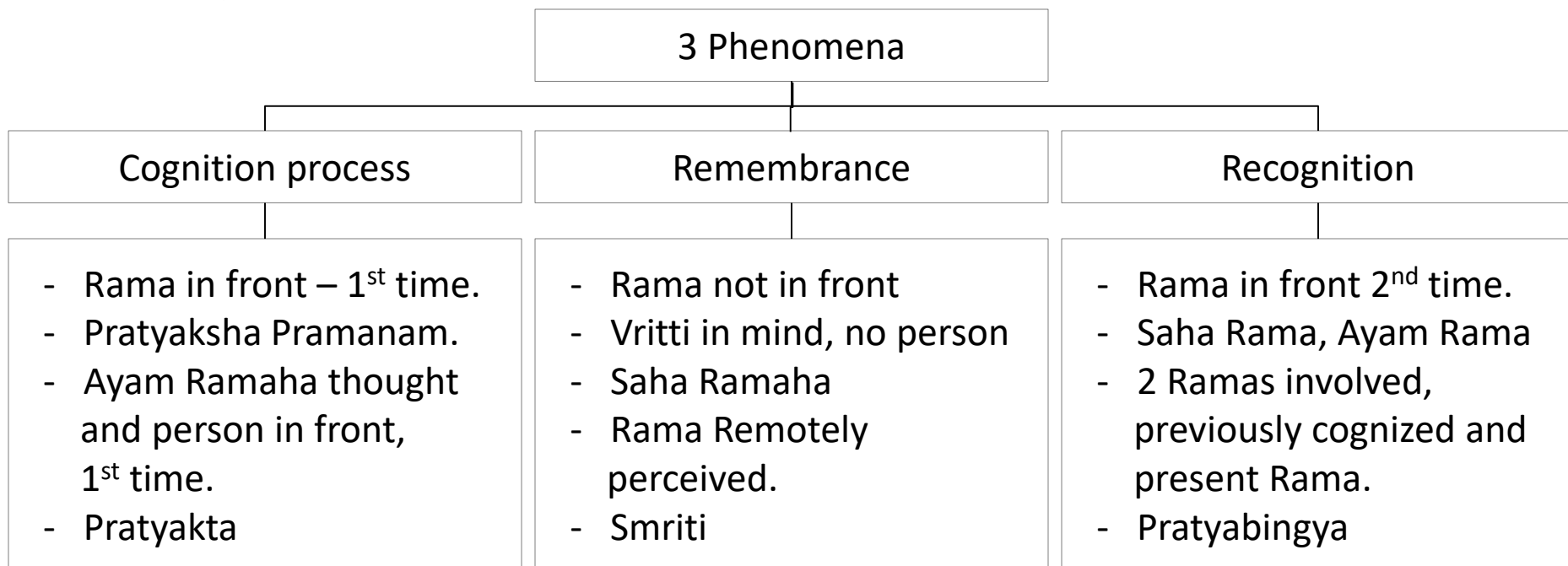
विशेषं कञ्चिदाश्रित्य यत्स्वरूपं प्रतीयते ।
प्रत्यभिज्ञा-प्रमाणेन परिणामी स देहवत् ॥ १६ ॥

*viśeṣaṃ kaṁcid āśritya yat svarūpaṃ pratiyate
pratyabhijñā-pramāṇena pariṇāmi sa deha-vat*

That which is known by means of recognition as the identical factor persisting through different states - that is the changing factor, like the body. [Chapter 3 – Verse 16]

a) Yat Svarupam Pratiyate :

- Continuous nature of a changing substance is known by a particular process called recognition.



- I equate both Ramas and treat them as one Rama.

Previous Rama	Present Rama	Recognised Rama
- Hair Black	- Hair Grey	- Same face

<ul style="list-style-type: none"> - Vishesha Dharma - Changing person 	- Samanya Dharma
--	------------------

Samanya Dharma :

- I know because of which I equate.

w.r.t. Vishesha	w.r.t. Samanya Dharma
<ul style="list-style-type: none"> - Changing person I say : <ul style="list-style-type: none"> - You are changed person. 	I say : <ul style="list-style-type: none"> - That Rama is this Rama. - Saha Rama, Ayam Ramaha. - Previously cognised person is this person.

Pratyabingya

Recognition (Soham)

Involves 2 components

Pratyakta

Smriti

Ayam

Saha

- Every Pratyabingya involves recognition of changing entity and a changeless entity.
- **In recognition I say :**
 - Soyam Rama.
 - Changeless Samanaya Dharma emphasised and changing.
- Vishesha Dharma kept at the back of the mind and I equate Soyam.
- Any Pratyabingya reveals continuity of changing entity.
- Whatever is revealed by Pratyabingya is called a changing entity.
- Pratyabingya Vishaya = Changing entity.

Sloka Meaning :

a) Pratyabingya Pramanena :

- By process of recognition.

b) Yat Svarupam Pratiyate :

- Continuity of a changing entity is known.

c) Visesham Kauchitu Ashritya :

- Which has got a special changing feature also.
- What is current feature was not there before.
- While equating, keep only Samanya Dharma, common feature, equipoise of Swamiji.
- Drop uncommon fat – lean body, facial hair, Pournami – Amavasya face.
- Parinami Ahamkara, Deha Vatu, changing body, mind.
- Owner of body, mind will recognize the subtle – gross changes.

Verse 17 :

सामान्याच्च विशेषाच्च स्वमहिम्नैव यो भवेत् ।
व्युत्थायाप्यविकारी स्यात् कुम्भाकाशादिवत् तु सः ॥१७॥

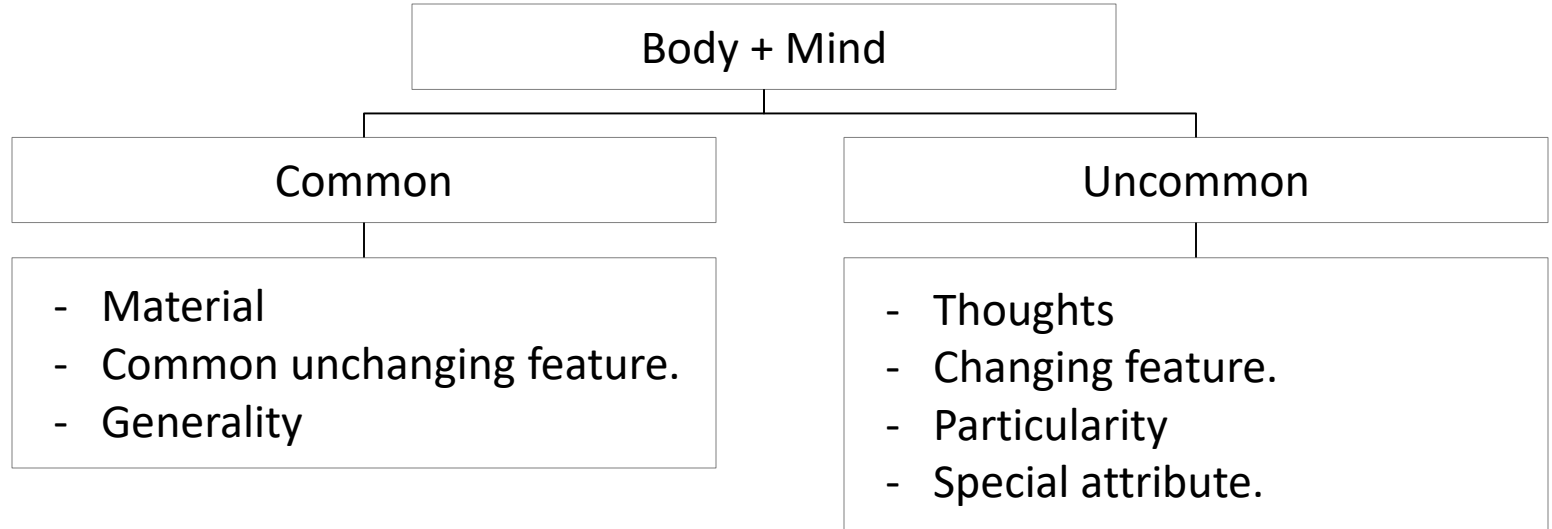
*sāmānyāc ca viśeṣāc ca sva-mahimnaiva yo bhavet
vyutthāyāpy avikārī syāt kumbhākāśādi-vat tu saḥ*

That which transcends the universal and the particular and remains by its own greatness alone - that is immutable, like the ether enclosed by pot and other objects. [Chapter 3 – Verse 17]

- Atma – changeless entity.

a) Samanyat Viseshya Cha Vyudhyaya :

- That which transcends common attribute between body – material, Bautikatvam and mind – material, Bautikatva Dharma.



- What transcends Samanya and Viseshya is called Vyuddaya.

- Atma is presented as beyond Samanyam (Generality) and Viseshyam (Particularity).

Law :

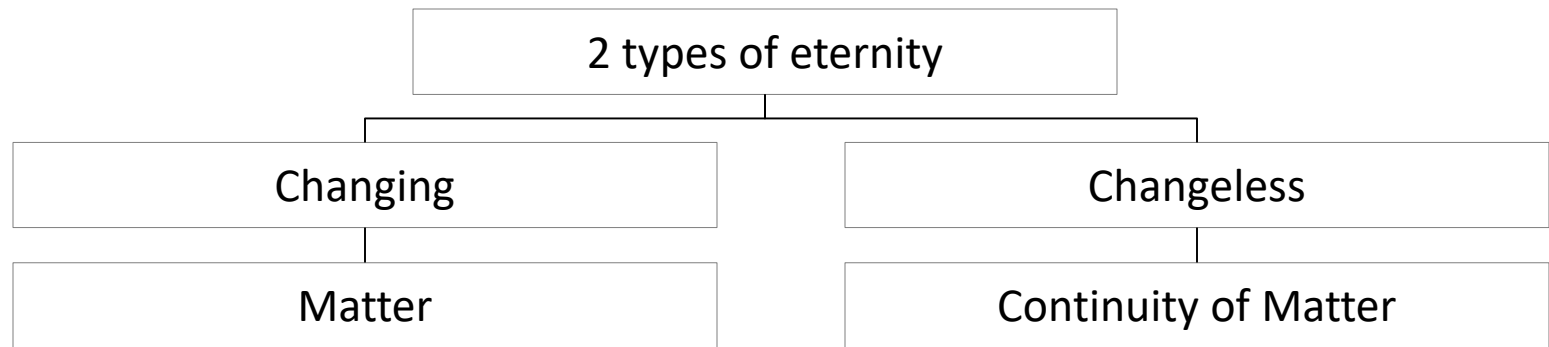
- Whatever is Samanyam will be associated with particularity.
- Whatever is particular will have relationship with general.
- Samanyam and Visesham have non-separable relationship.
- Anything general is associated with particular.
- General is that which is in and through all particular.
- Anything particular is associated with general.
- Without association, word particular is meaningless.

Specific - Visesha	General - Samanyam
<ul style="list-style-type: none"> - Man - Rama is Mortal. - Vyakti (Individual) 	<ul style="list-style-type: none"> - Humanity - Man is Mortal. - Jati (Specie)

- When Visesha undergoes change, Samanya also influenced by change.
- Samanya continuity is there but influenced because it has got a relationship.
- If Atma comes under Samanyam or Viseshanam, it will become changing entity.
- It is eternal, but eternally changing is matter, eternally, changeless is Atma.

b) Vyuddhaya :

- Atma is beyond change and changeless, transcending.



c) Samanyat Visehya Cha :

- Transcending general mind and particular, its changing emotions.

d) Yaha Bavet :

- That which remains as a changeless entity.

e) Avikari :

- Changelessly remain (body, mind, Chidabasa, changes.)

Mind	Chidabasa	Chit
- Changes	- Absorbing capacity comes down.	- Changeless

- How chit is changeless.

f) Svamahimna Eva :

- By its own glory.
- Mind, Ahamkara has borrowed glory = Chidabasa.

- **Atma, Svamahimna Eva Bavati, remains Sakshi – changeless observer by its own intrinsic consciousness.**

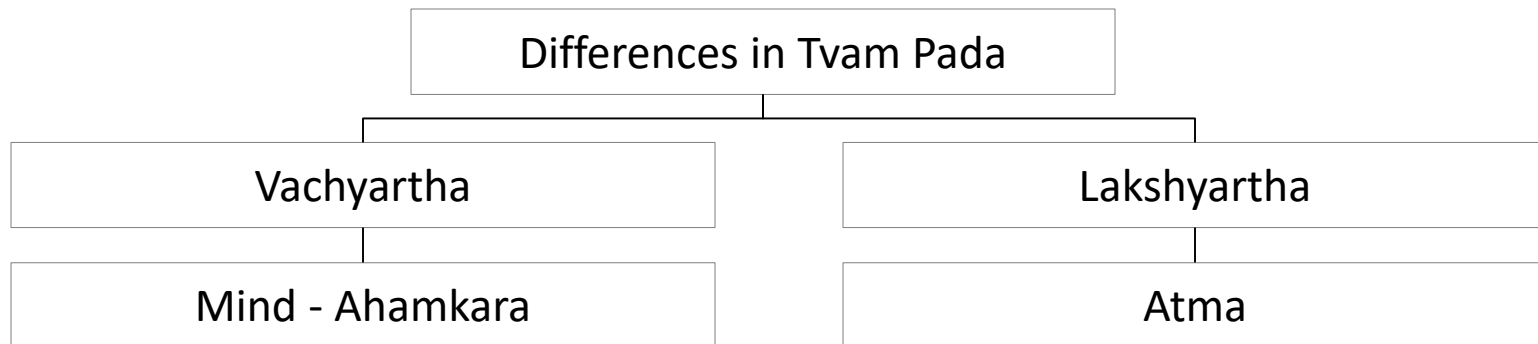
g) Taha Syat :

- Tvam Pada Lakshyarth, Atma is called.

h) Like Kutasta, Akashavatu :

- Like Ghata Akasha, space is changeless, similarly Atma remains changeless in this universe.

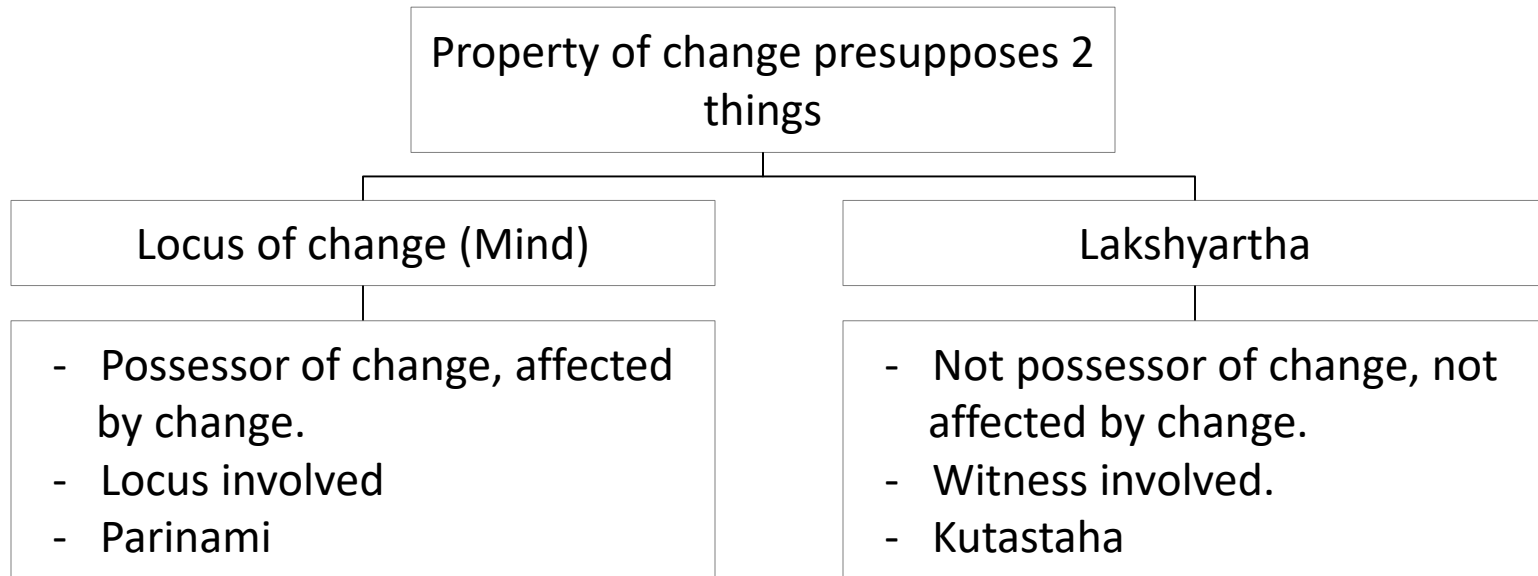
Revision : Verse 17



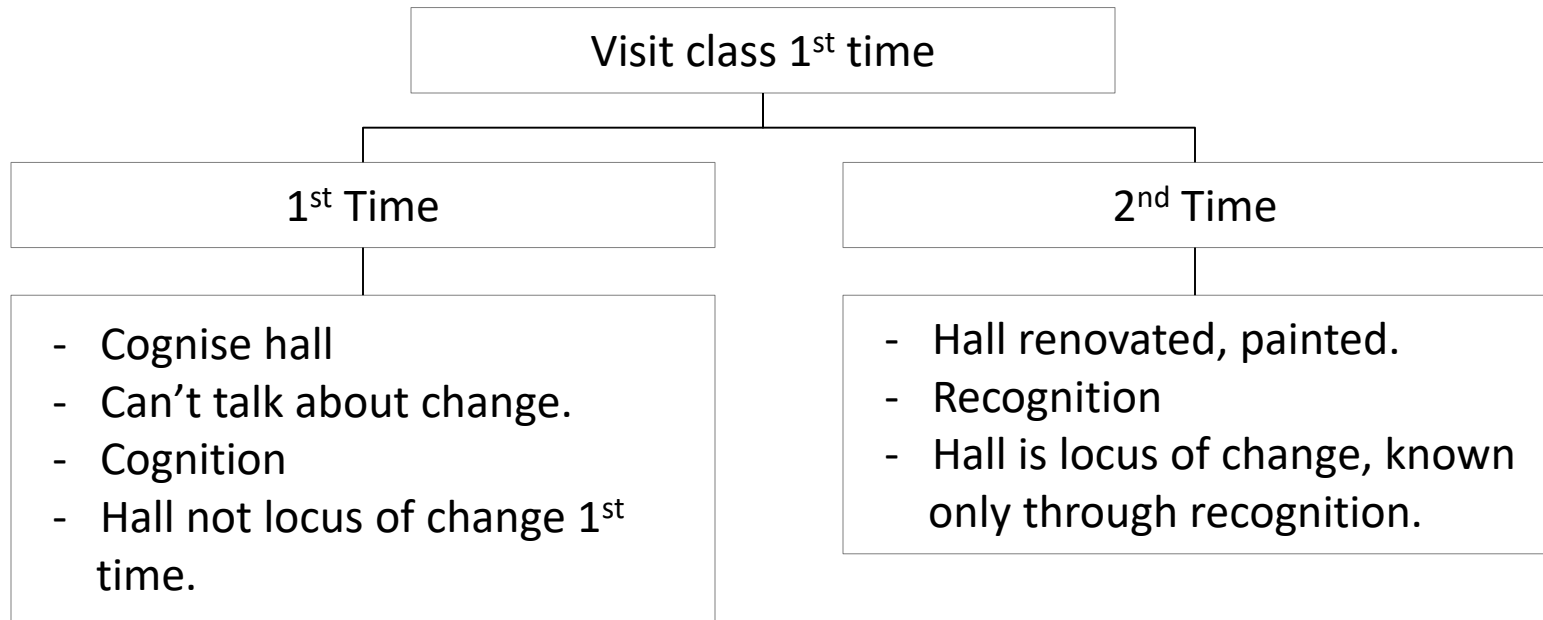
Mind – Ahamkara	Atma
1) Secondary self.	1) Primary self
2) Has borrowed consciousness	2) Has intrinsic consciousness.
3) Perceiver of world.	3) Perceiver of mind.
4) Temporary perceiver of the world.	4) Permanent perceiver of the world.
5) Changing perceiver	5) Changeless perceiver
6) Perception by a process	6) Perception by mere presence.

- In Mahavakya context, take only Lakshyarthā and drop Vachyarthā.
- In verses 16 + 17, Sureshvaracharya highlighting changing nature of mind and changeless nature of Atma.

Parinami – Manaha	Kutasta Atma
- Mind subject to change.	- Atma not subject to change.



- Both locus of change and witness of change is understood by Pratyabingya process only, recognition process only.
- This is special teaching of Naishkarmya Siddhi.



- Parinami Vastu can be known only through Pratyabingya Pramanam.
- **Locus of change can be known only through recognition.**
- **Witness of change can also be known through Pratyabingya Pramanam.**
- I – witness previous condition of hall, now I am witnessing changed condition of hall.
- **I am witness of changed hall but I am not locus of change.**
- I am witness, is also known through Pratyabingya.
- In cognition, you can't say I am witness of change.
- Witness of change and locus of change are known through recognition.

Locus of change	Witness
- Possessor of change, affected by change.	- Neither possessor nor affected.

- **When you refer to yourself as possessor of change and affected by change, I am changing one – Ahamkara, Parinami Manaha.**

- I – refers to mind – body.

- **When you refer to witness of change not possessor, not affected, I refers to Atma – Sakshi.**

- What is difference between Atma and Mind?

Atma – Sakshi	Mind
<ul style="list-style-type: none"> - Witness of change. - Not affected by change (Jagrat, Svapna, Sushupti). - In and thru change, not affected. By change. - Parinami – continuous locus, changeless. - Unaffected witness. - Witness is called Nissamanyam. 	<ul style="list-style-type: none"> - Affected by change, Jagrat, Svapna, Sushupti. - Locus of change present in and through change as possessor of change. - Parinami, continuous locus, changing. - Affected mind. - Continuously exists through all Viseshams.

- Continuity is for both Locus and witness, known through Pratyabingya.
- In all Viseshyams, Locus continuously exists as Samanya Amsha.
- Whatever is Samanyam locus is affected by Visesha change.

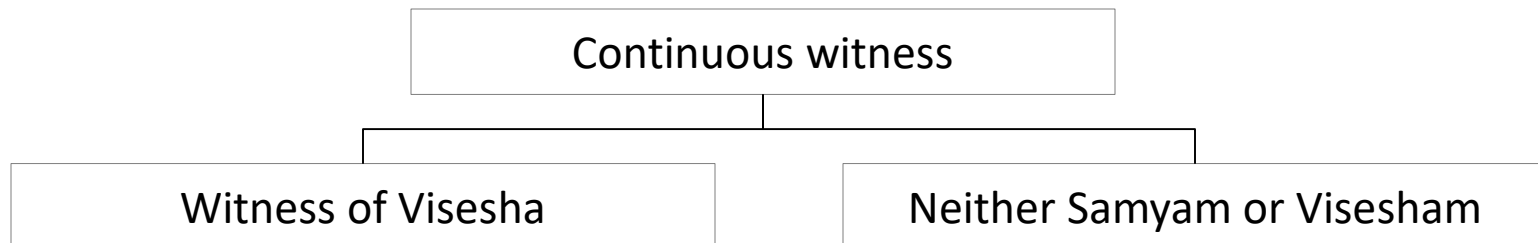
Atma	Mind
<ul style="list-style-type: none"> - Nissamanyam - Change neither Visesha or Samanyam for Atma. - It is continuous witness. - Does not possess 	<ul style="list-style-type: none"> - Samanyam - Possessor of Visesham and affected by Visesham (Ahamkara) – Locus of Visesham. - Affected by changes.

16th verse : Conclusion :

- Ahamkara, mind is Samanya Amsha which possess the Visesham and is affected by it.

Verse 17 :

- Atma is witness which is not Samanyam and does not have any Viseshanam.
- Neither it is continuous Samyam or possessor of Visesham.



a) Yaha Avikari :

- Atma is continuous witness unaffected by changes.

b) Vyuddhaya :

- Transcends, different from.

c) Samanya Cha :

- Continuous mind which is locus of change.
- Samanyam refers to continuous mind which is locus of change, possession of change and affected by change.

d) Vishesha Cha :

- Which is different from changing attributes also.
- Atma is in and through the change, but not locus of the change.

e) Kumba Akashadivatu :

- Like space which is in and thru all objects.

Verse 18 – Introduction :

आत्मनो बुद्धेश्च बोध-प्रत्यगात्मत्वम् अभिहितम् ।
तयोः असाधारण-लक्षणाभिधानार्थम् आह ।

*ātmano buddheś ca bodha-pratyagātmavam abhihitam
tayor asādhāraṇa-lakṣaṇābhidhānārtham āha*

Consciousness and inwardness were spoken of in respect of the Self and the intellect. The following is said with a view to set forth their specific nature. [Introduction – Chapter 3 – Verse 18]

Matter	Consciousness
1) Eternal 2) Locus of all changes 3) Changing eternity	1) Eternal 2) Witness of all changes 3) Nonchanging eternity

- Parinami Nityam.
- What is difference between locus and witness, between witness and mind.

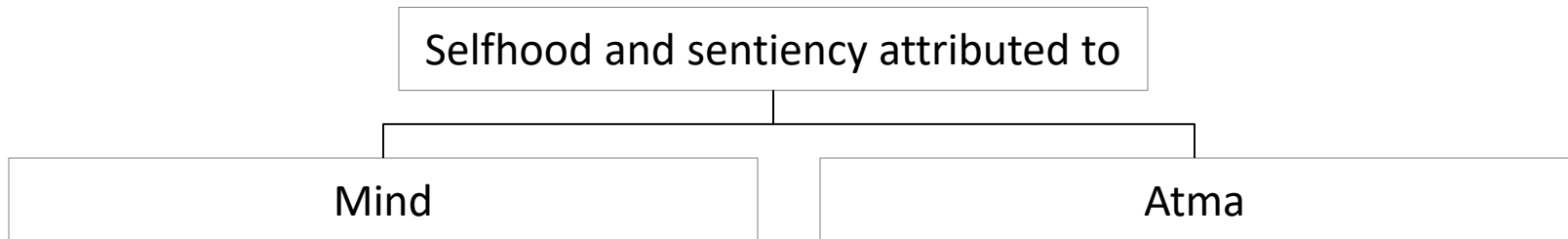
a) Atmanaha Buddeshcha :

- For Atma and mind – Buddhi.

b) Bodha Pratyagatmanaha :

- Sentiency is there in both mind and Atma.
- Chetanam common to mind and Atma.

- Similarly, Pratyagatma, selfhood is there in mind and Atma.
- We generally use word I for secondary self, mind.
- When you say – Aham Brahma Asmi, it is self of Atma.
- Word I is used for changeless Atma.
- **Referability of word I is called selfhood.**



c) Atmanaha Buddeshcha Bodha Pratyagatmatvam Abhihitvam Tayor :

- If sentiency and selfhood is common to mind and Atma, what is the difference?

d) Asadhava Lakshanam :

- What is the distinction?

e) Abhidanartham :

- For purpose of teaching.

Verse 18 :

बुद्धेर्यत् प्रत्यगात्मत्वं तत् स्याद्-देहाद्युपाश्रयात् ।
आत्मनस्तु स्वरूपं तत् नभसः सुषिता यथा ॥ १८ ॥

*buddher yat pratyagātmatvaṃ tat syād dehādy-upāśrayāt
ātmanas tu svarūpaṃ tan nabhasaḥ suṣitā yathā*

The inwardness of the intellect is relative to objects such as the body. But the inwardness of the Self is its essential nature, as openness is the essential nature of ether.
[Chapter 3 – Verse 18]

- Selfhood of Atma and mind = Known idea, crystalising again.

a) Buddehe Pratyagatmatvam :

- Selfhood of mind.

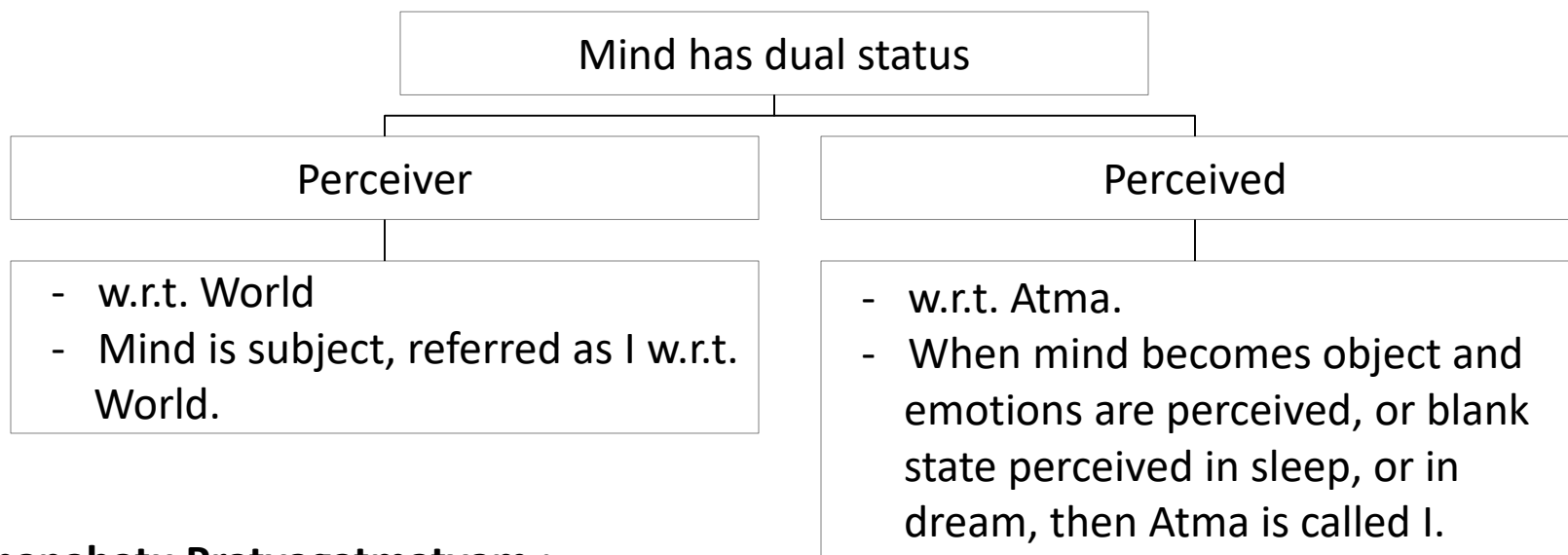
b) Deha Di Upashryat :

- Only w.r.t. external physical body, mind is called I – Atma, the subject, has selfhood.

Atma	Mind
Perceiver	Perceived

Mind	World
Perceiver	Perceived

- Is mind perceiver or perceived?



c) Atmanahatu Pratyagatmatvam :

- For Atma, mind becomes object.
- Atma enjoys perceiver status all the time, because Atma is never perceived at any time.
- Subject status of Atma is Svarupam, intrinsic, absolute never lost.
- Like what?

d) Nabhasu Sushita Yatu :

- Sushita → Hollowness of space, accommodating capacity.
- Heat of fire.
- Coldness of ice.
- Pratyagatmatvam of Atma is intrinsic.
- Minds selfhood is relative.
- Atmas selfhood is absolute.
- Nabhas = Akasha.

Verse 19 :

बोद्धृत्वं तद्वदेवास्याः प्रत्ययोत्पत्ति-हेतुतः ।
आत्मनस्तु स्वरूपं तत् तिष्ठन्तीव महीभृतः ॥ १९ ॥

*boddhṛtvaṃ tad-vad evāsyāḥ pratyayotpatti-hetutaḥ
ātmanas tu svarūpaṃ tat tiṣṭhantīva mahībhṛtaḥ*

In the same way, the cognizership of the intellect arises from its being the cause of the origination of cognitions. But the cognizership of the Self is its essential nature, as stationariness is the essential nature of the mountain. [Chapter 3 – Verse 19]

- Differentiates sentiency, awareness of mind and Atma.

Awaring capacity

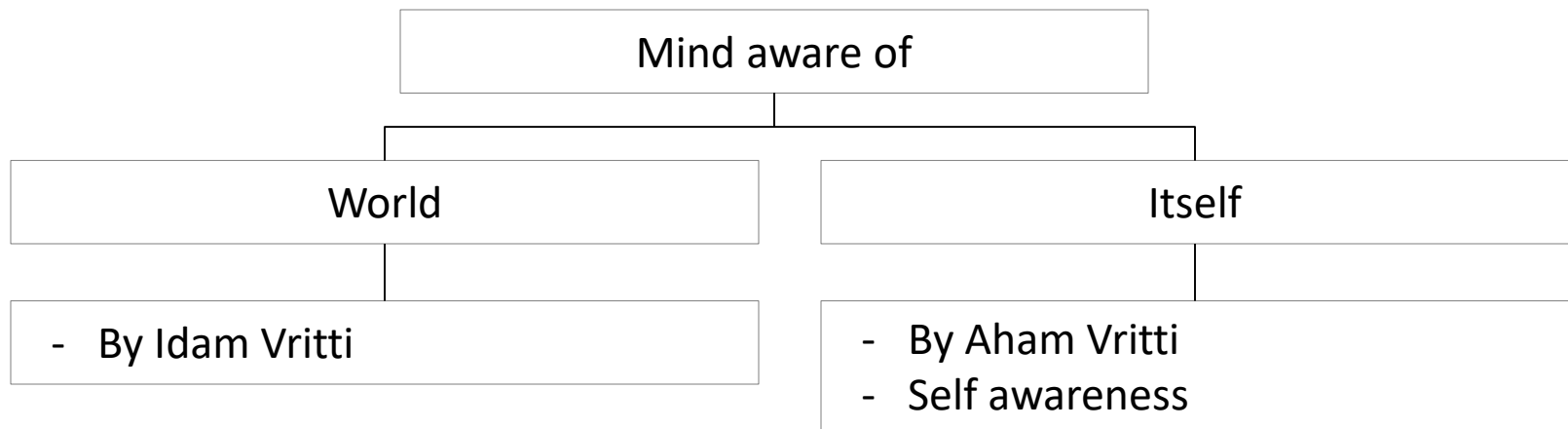
Mind

- Has borrowed sentiency
- Requires thought modifications.
- Mind enjoys awareness of things only by undergoing thought modification? Vritti Parinama.
- In Sushupti, all Vrittis resolved, mind neither aware of world or itself.
- Ahamkara is resolved, doesn't entertain thought of itself or the world.

Atma

- Has intrinsic sentiency.
- Consciousness of Atma not a process, no Vritti Parinama.
- Awareness is its Svarupam.

- Minds awareness depends on a process, faculty derived by thought modification.



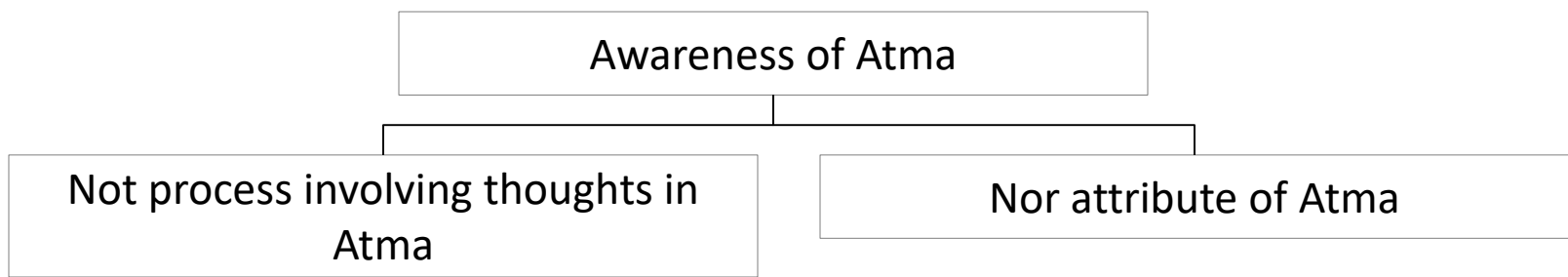
a) Asyaha Bodhruta :

- Aware of words, aware of external world, I am not self aware, I am sitting, listening, there is no deliberately entertained Aham Vritti for Atma.
- When I ask someone, how are you? Then his biography comes out.

b) Thought centred on physical, mental condition which requires Pratyaya Utpatti – thought generation.

c) Atmana Tu :

- Awareness of Atma, not result of process that happens in Atma.
- Is it attribute of Atma? Negated before.
- **Mind – Atma have substance – attribute relationship whereas Atma – awareness do not have substance – attribute relationship.**



- What is relationship between Atma and awareness?
- No relationship.
- **Awareness is the Atma which is changeless principle called Spirit.**
- Spirit = Non material entity.
- If material, attribute will come, process will come.
- Atma not material, no process, attribute.

e) Tatu :

- Bodhrutvam – awareness.

f) Svarupam :

- Awareness is very nature of Atma.

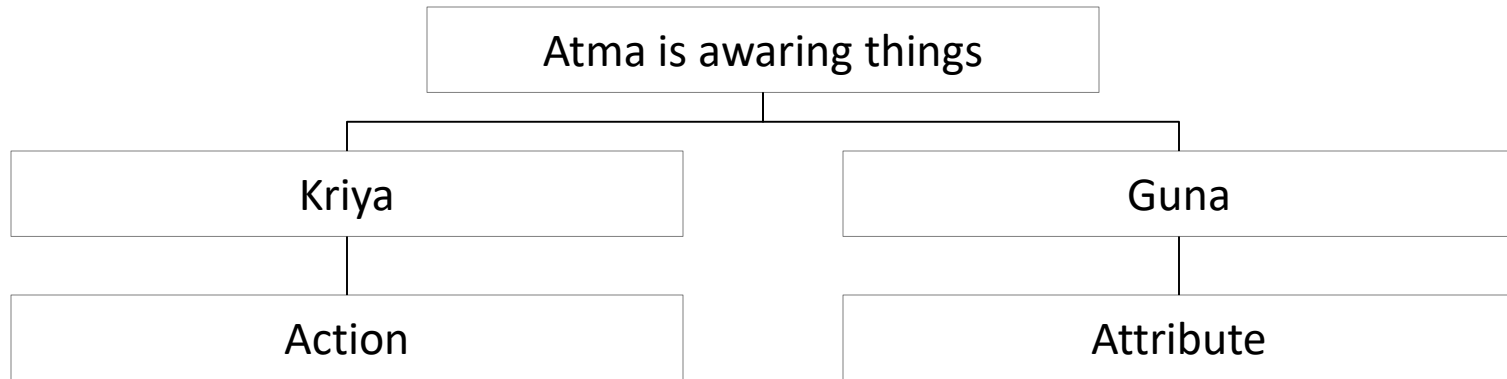
g) Atmanaha :

- It is neither attribute nor a process.

Jnana – Vaiseshika Shastra :

- Awareness is attribute of Atma.
- Awareness is action of Atma.

- When we use word awaring, awareness is action of Atma.



- Neither Jnana Kriya Ashrayam not Jnana Guna Ashrayam but Jnana Svarupam.
- If not a process, perceiver, why do we say :
Atma is perceiver of mind.
- What is the meaning – Atma is perceiver of the mind.
- Perception = Process.
- Perceive = Root, Verb, process.
- It is witness of verb of mind.
- Witness a process, any verb you use, it gets associated with a process.
- How Sakshi – Atma is a knower?
- We are using verb because, there is no other way.
- Verb in the context of Atma does not convey a process.
- Helplessly using a verb.

- How to understand – Atma is perceiver of Mind?
- Perceiver, no action involved Upadesa Sahasri – Shankara.

Example :

- Fire is burning paper.
- When burning action starts?
- When paper placed on fire, burning starts at 8 AM.
- Can't say before 8, fire was not burning.
- Can't attribute action on part of fire at 8.
- Fire was remaining before, after placing paper, Fire does not do action.
- W.r.t. fire, verb of burning does not convey any process involved with fire.
- Paper got into some other condition.
- Svarupam of fire is to burn.

- **Svarupam of Atma is to illumine, make things aware, consciousness.**
- **It was, is, ever will be conscious.**

- In the presence of mind, we use the verb illumines, witness.

Like :

- In the presence of paper, fire burns.
- Fire does not do any burning action.

h) Tishtanti Eva Mahivritaha :

- Shankara gives fire example.

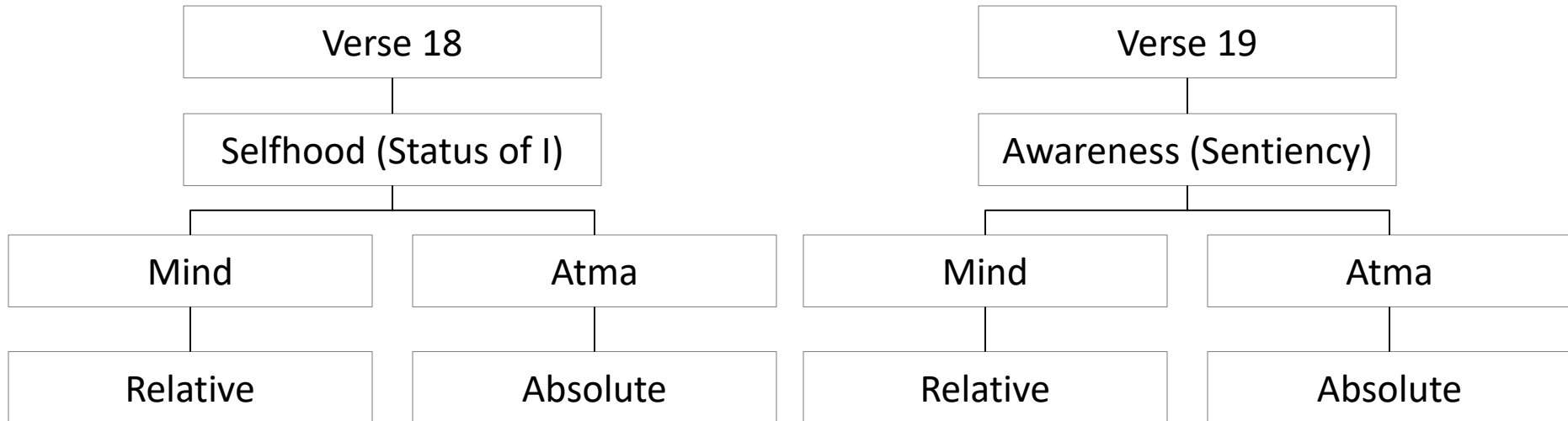
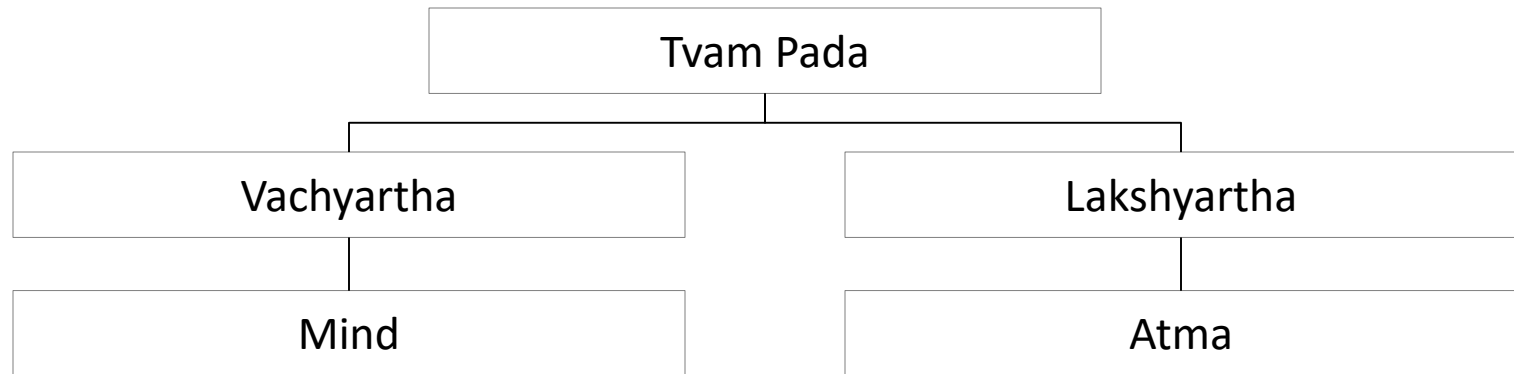
Sureshvaracharya gives another :

- Mahi Vritaha Tishtanti.
- Mountain is standing there. Standing in Sanskrit used in the use of non-motion.
- Gathi Nivritou, withdrawal from action = standing.
- Man is standing, man can move, w.r.t. motion, standing has meaning.
- Watch not running.
- Mountain is standing conveys eternal motionless.

g) Va mahini Vrittaha Tishtanti :

- Just as verb standing is used in the case of mountain even though it doesn't have any meaning.
- If it moves for sometime and doesn't move now, it will have meaning.
- **For permanent action, Svarupam, verb can't be used.**
- Similarly Atma witnesses without a process.
- Mind perceives with a process.
- This is difference between awareness of mind and Atma.

Revision : Verse 18 + 19

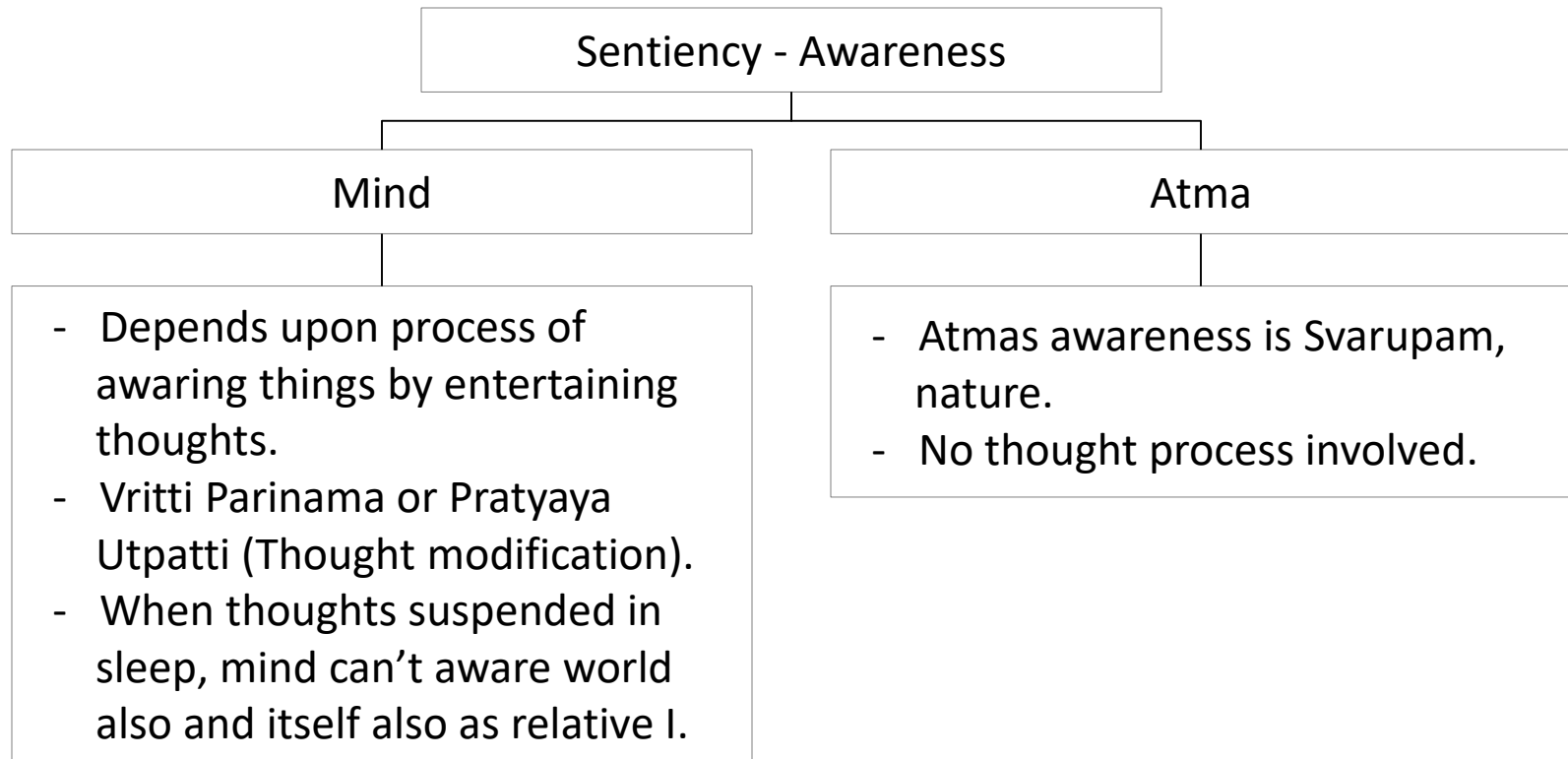


Verse 18 :

- Selfhood = Status of being the meaning of word I.
= I – referability.
- Minds I status = Selfhood = Relative w.r.t. body.
- Mind loses selfhood w.r.t. Atma.

- W.r.t. Atma, mind can't enjoy selfhood or subjection.
- **Mind can enjoy only objecthood or non selfhood w.r.t. Atma.**
- **Minds selfhood is relative, Atmas selfhood is absolute.**

Verse 19 :



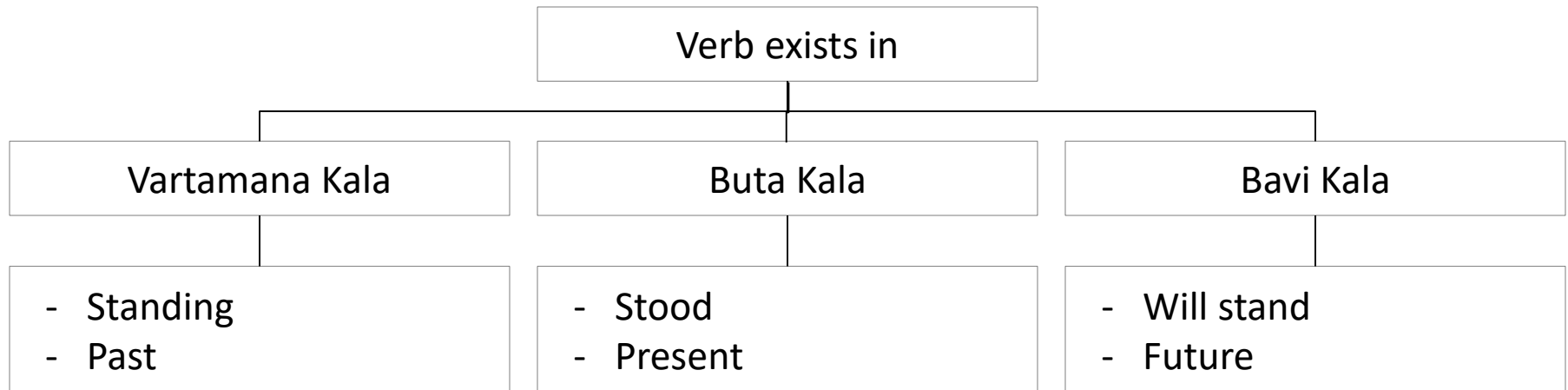
a) Asyaha Bodhrutvam :

- Minds sentientcy or awareness is because of rise and fall of thoughts, whereas,

b) Atmanaha Bodhrutvam tu :

- **Sentientcy of Atma, awareness of Atma, not action done by Atma but is its very Svarupam, nature.**

- Atma does not have awareness as an action but figuratively we use verbs w.r.t. Atma.
- Atma is experiencing the mind, witnessing the mind or thoughts.
- W.r.t. Atma, we use verbs but have no connotation of action.
- **Example :**
 - Mountains are standing.
 - Fire is burning.
- Standing, burning is nonaction, connotation, Svarupam, nature.
- No will on part of mountain, does not convey Kala.
- Action is always conditioned by time.
- Verb of action will be past, future tense.
- Imagine a verb without 3 tenses.



- Standing w.r.t. no Kala.

- Can't say standing in past, present, future.
 - Kalas have no meaning w.r.t. standing of mountain.
 - Not action, even though it is used.
 - Atma is witness of mind, witnessing does not involve will, action, Kala.
 - It is called Svarupam.
- **Atma's awareness is svarupam, nature, no will, action, Kala is involved.**

Maihi Britaha	Tishtanti
Mountains	Standing, Svarupam not action

- Atma awares / awaring / awareful



Not verb, not action, property but nature, Svarupam.